

The Literary Digest

VOL. II. No. 12.

NEW YORK, SATURDAY, JANUARY 17, 1891.

WHOLE No. 39.

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The Reviews.

POLITICAL.

THE STRIKING LESSONS OF THE FARMERS' MOVEMENT.

American Agriculturist, New York, January.

THE ONH. ANDREW D. WHITE.

SOME of the sharp, smart men who afflict the country, see in this movement only the action of demagogues, and prophesy that it will have the fate of other such movements. Others, naturally conservative, see in it a single outburst of crude fanaticism. I do not share in either of these opinions; I see in it something far deeper than any work of demagogues. Unquestionably, the deepest feeling in it is, that the great rural and agricultural population have been made to bear an undue share of the burdens of society. The farmers have won a victory, and now the important matter for them is to discard all demagogues on the one hand, and all vindictive schemes of getting even with the rich on the other, keep their heads cool, and strive for a better and juster system of taxation.

A WALL STREET BANKER.

There is no cause for alarm among capitalists at the present uprising among farmers, because it necessarily implies a large degree of education in public affairs. Farmers have the num-

bers to rule the nation, but with numbers will come conservatism. The inherent good sense of the American farmer will guide him in the selection of capable leaders, and the crudity of such extreme financial doctrines as the proposed agricultural sub-treasuries will be revealed upon intelligent investigation and repudiated.

THE HON. J. M. RUCK.

It is customary with public speakers to refer to agriculture as the foundation of the nation's prosperity; but while nothing can be truer, I fear these words are often uttered without a proper realization of their truth; yet the conditions of agriculture in this country are now such, that they who aspire to a voice in the government of this country, must make the circumstances of our more than five million farmers the subject of their special study and consideration.

So far as the tariff is concerned, I believe the general expectation and desire of the farmer was for a revision and modification in the line of protection, but alarmed at the antagonism excited abroad by the McKinley Bill, he overlooks much of the legislation of last session which has passed for his special benefit.

As to the currency question, one lesson of the farmers' movement is, that an increase in the circulating medium is demanded. The true fiscal policy is to provide an ample circulating medium established on a basis so sure as to avoid all danger of depreciation.

For the farmers themselves the great lesson is to mistrust all untried panaceas, and to give their best care to the selection of men of unimpeachable character to represent them in the State and national legislatures.

MORTIMER WHITEHEAD.

The farmers have been learning many valuable lessons in business, the laws of supply and demand, trusts, corners and dealings in futures, and the transportation question; about the demonetization of silver (for the few) and free coinage of silver for the many. They have learned too, that in union is strength, and to insist upon equality before the tariff law, and before all laws. They have been learning politics too, and something about scientific husbandry; about intensive as well as extensive farming. All these things, and many others they have learned in the Grange school, which they and their families have been attending for the past twenty-three years.

EDWARD BELLAMY.

It is no exaggeration to say that not since the war has there been a political campaign carried on with so much enthusiasm as the Alliance campaign just closed, or—more properly I may say—just begun. To men, who have once contemplated the ideal of human brotherhood, and know the enthusiasm it inspires, the petty issues of the so-called great parties have no significance.

As to the particular legislation demanded by the farmers, I am, as a Nationalist, particularly interested in their unanimous declaration, that the beginning of industrial reform must consist in placing those gigantic monopolies, railroads, telegraphs, telephones, express services, etc., under the control of the government.

N. B. ASHBY.

The farmers' movement is thoroughly educational. In its social aspect, it recognizes the isolation of the farmer with its resulting evils. In its financial aspect, it is a protest against present methods of centralization, and an attempt to restore the industrial equilibrium which has been destroyed by the combination and trust.

In its relation to citizenship, it aims to break down isolation and distrust, and substitute an educated farm sentiment and

farm leadership. It recognizes that present conditions are the natural outgrowth of having entrusted the government to those who preferred private interest to general welfare, when the two clashed.

In its political aspect, it is a protest against Bourbonism, bossism, corruption at the polls, and class legislation, whether McKinleyism or other classism.

THE HON. WILLIAM H. HATCH.

The gradual and steady decline of farm products began with the demonetization of silver; I confidently believe that its restoration to a perfect equality with gold will be greatly beneficial, in restoring prices of farm products to an average that will be remunerative, if not profitable.

GEORGE T. POWELL.

The lesson of the late election is, that the party in power must have a due regard for the interests of the people above that of party; the lesson to farmers (who have gained sweeping victories through organization) is, to be exceedingly wise in the demands they shall make, or their victory will soon be turned into an ignominious defeat.

SILVER COINAGE.

E. D. STARK.

Arena, Boston, January.

THE current comment in financial circles upon the subject of Silver Coinage is exasperating from the fallacies in which it is indulged in.

Money may take many forms and serve in various modes. It may serve merely as a nominal scale for appraising and reducing goods to numerically defined bartering relations. It may consist of symbols, tickets or printed promises, to be themselves exchanged and re-exchanged for other marketable things, as for buying and selling. But ultimate or primary money, the specific thing which symbolic or promise money is always understood to mean, consists of definite, duly certified units of money metal, into the terms of which all value may be converted, for convenient storage and transport, or loan upon interest.

Now in each and all of these uses, there is just one excellence so transcendent as to sink all others out of mentionable regard in comparison; an excellency which if a money has, it will be honest, fair and friendly to all the great beneficencies of economic intercourse, and all wealth-creating processes but which not possessing, money will be converted into an instrument of oppression, wrong and fraud. That excellence is constancy or stability in value.

No one who is at all conversant with the literature of this subject, or who has observed the course of prices since 1873, and comprehends the meaning of the words he uses, will deny that silver has been more stable in value than gold, by all of the difference which is commonly called the "fall of silver." So absolutely, palpably and confessedly is this true of the metals, to every person having a competent intelligence, that one with difficulty preserves a forensic decorum, at the spectacle of eminent and much-speaking financiers and publicists arguing, that the increased purchasing power of gold is due to the multiplication of facilities of production of commodities generally, and that *therefore* there is no proof of any increase in the value of gold at all. They fail to understand, that value is of the nature of a ratio between two factors, like a common fraction, and that no constancy in value is possible under the condition of a change in the quantity of one of the terms, only as the other changes *pari passu*. The value of a thing is unthinkable, except as some other thing is implied in the terms in which, or by reference to which it is to be estimated.

It is error in this general discussion to gauge the value of money by labor. There can be no definite unit of muscular strain or mental and physical endurance. The efficiency

of a day's labor is itself variable, and tends to be more and more so, by the rapidly increasing intelligence, skill and fidelity by which it is guided, so that it is a very different thing from what it was fifty or even twenty-five years ago. Besides, a sounder economic science requires us to regard the operative as justly a sharer by some *pro rata* in the product. More equitable relations arise by the automatic adjustment of freely competing impersonal products, standing each upon its own merits, than by the passions and sentimentalisms forever obtruding in the personal relation of employer and employé. Judged by its productivity, as it should be measured, a unit of labor becomes indefinite and variable; while a ton of hay, coal or metal, a barrel of pork or flour, a gallon of turpentine or oil, a bale of cotton, a pound of wool, sugar or butter, etc., are all clearly defined and fixed units of commodities, having the same familiar and approximately stable qualities, utilities and relations to the common needs, and so become proper criterions of comparison. When, therefore, a given sum of money, say \$1,000, will buy a larger aggregate quantity of these great staples, then has the value of a dollar become by just so much appreciated. When that condition continues through a series of years, then is the proof clear and conclusive that the "Standard" is misbehaving in its supreme office. Then there is a loud call for repeal of a statute which makes such behavior of standard money possible.

Now if the silver all these years has been stable and constant, that is, if prices of the great staples of food and fabric have, in terms of silver—say rupees—been practically unchanging, while prices, as computed in gold, have fallen about one-third, and if, furthermore, there is a reasonable probability of those market relations of goods to gold and silver respectively, continuing in the future under a single standard policy, then the superiority of silver as a valuing or money metal is proven, for, with unlimited coinage, the "silver dollar" will take on the same value as the money has which goes to its making. If our money were all brought to equivalence with silver bullion, as it would be by free coinage, and gold itself again anchored to silver, the superior valuing metal, and compelled to come down to a ratio of 1.16 with it on peril of dismissal from the valuing office in our commerce (though retaining its monetary right at that ratio) our money would be more honest and efficient, both in its office of measuring goods for transfer, and as a mode of loanable capital, which is the free coinage argument in a nutshell.

THE PRESIDENT'S MESSAGE.

CH. DE MAZADE.

Revue des Deux Mondes, Paris, December 15.

IN England the tide of political fortune may turn at the next elections, in consequence of the gallantries of a party leader. In the United States it has done so already for quite another reason. Now that the result of the American elections is completely known, it appears that in the new Congress the Republicans will have no more than 91 votes, while the Democratic majority will be 140. This significant protest against the timid and oppressive customs policy of the McKinley Bill, must have been a surprise for the Democrats themselves, for it surpasses the ordinary successes of parties in America. This does not necessarily imply that the victory is immediate or even conclusive. On the contrary, the mechanism of the American Constitution is so complicated, that the elections are far from finished. The new Congress will not be a legal body before March, 1891, and will not meet before the end of the year. Until then, the Republican party will continue in office, retain possession of the Presidency, and remain masters in the Senate as well as in the present House, whose customs laws will not cease to be in force for some months. The Republicans at Washington are therefore still going on like a happy family. The President's Message of a few days ago is

a remarkable document. Its tone implies that nothing serious has happened during the last few weeks. It hardly refers to the striking manifestation of public opinion at the elections. It treats that manifestation as a thing too unimportant to interfere with the operation of the McKinley Bill, and attributes the defeat of the Republican party to a variety of causes—to political corruption, to coalitions intended to subserve private interests, and to audacious artifices—and assures the party that in any case they have before them twelve or eighteen months' time in which they may, with ability,—of which Mr. Blaine, the Secretary of State, has plenty—be able to divert the current of opinion. All this may be profound subtlety, or frivolous optimism, or simple self-delusion; but, in any case, it is dangerous. The time on the possession of which Mr. Harrison and his advisers and friends congratulate each other, is not an advantage to the Republicans only. The Democrats may avail themselves of it and, following the example of their opponents, may utilize their majority in the local legislatures to alter the electoral system to their own advantage. And, meanwhile, if the Republicans obstinately misuse that time, in order to enforce a customs law which has created so much difficulty for the Americans, both at home and abroad, they may cause further irritation of feeling and thus give greater scope and intensity to a popular movement to which they affect to attach no importance.

HOW TO ABOLISH CONTRABAND.

ANDREW WISHART, WRITER TO THE SIGNET.

Juridical Review, Edinburgh, October to December.

AROUND the name "Contraband" there hangs a certain aroma of romance which no scientific analysis will ever quite dispel. It suggests the Scottish fisherman with his ungauged kegs, the Russian peasant with his untaxed tea, the "last of the Contrabandieri" loading his mules in the Parmesan Apennines with the bales that were packed in Havannah and Virginia. But the regulations of the Custom House are merely municipal. We have to do with Contraband of War.

There is, happily, no need to attempt, at this time of day, to define the famous term. The definitions of it by the great jurists have generally been empirical and have nearly always been useless. It is easy to state the principle that the usage of nations has conferred on a belligerent the privilege of intercepting, on their way to the enemy, all articles which are, primarily and by their nature, suited for use in war; but as long as man's ingenuity continues to render war more and more an art, so long will the list of forbidden commodities continue to vary. It is not necessary to go far afield in history for an example.

During the Franco-German war Germany protested strongly against the English export of coal to France. The British Government at that time took up the position, that coal might or might not be contraband, according as its shipment showed that it was probably destined for the homes of France or for the bunkers of her war-ships. Our traders were accordingly prohibited from sending coal to the French fleet in the North Sea, but were permitted to carry on their trade with French sea-ports. France, of course, contended that all traffic in coal should be absolutely free, and could point to her own declaration in 1859 as evidence that her view was not a new claim prompted by immediate self-interest.

When the *Trent* was stopped by Captain Wilkes in 1861, the question arose whether the Confederate Commissioners, who were taken from the vessel and the despatches they bore could be regarded as contraband of war. The American Government, while admitting that it seemed a straining of the term "Contraband" to apply it to persons, yet contended it might include persons no less than property, because the word "meant broadly—contrary to proclamation, prohibited,

illegal." In regard to the despatches, the Government of the United States was even more positive, claiming that it was settled beyond the possibility of dispute that despatches sent to the agents or officers of an enemy, in the manner in which those were in the course of conveyance by the *Trent*, were contraband, inasmuch as they might afford aid and comfort of the most important kind. The vagueness of the word "Contraband" is well illustrated by the fact that the English reply hardly attempted to combat the suggestion that persons may in certain circumstances be regarded as contraband. We relied chiefly on the fact that the vessel was neutral and "destined for a neutral port."*

It seems then that the insatiable term "Contraband" has swallowed things so heterogeneous as coal and human beings, and has even found no difficulty in assimilating the dry bones of written despatches. But the defenders of free trade in times of war have made a bold fight for provisions. On this point severe has been the struggle without coming to any firm conclusion.

In a chaos of opinions like this, some thinkers have been found bold enough to venture upon independent voyages in search of the truth. The helm has just fallen from the hand of the latest and bravest of these explorers, the Scottish Lorimer. He contended that it was useless to attempt any generalization from the rules laid down in the innumerable treaties which have imported so much confusion into this subject, and have contributed so little to the credit of the negotiating parties. His standpoint was always lofty, and gave him a chance to see what was beyond the horizon of others.

"Much as my opinion is at variance both with dogma and usage," he says, "I can make no distinction between munitions of war and ordinary commodities. All objects are munitions of war if a belligerent is in want of them; and no objects are munitions of war, unless, or until, he is in want of them. Salt beef and saltpetre are precisely on the same footing in this respect, and steel bayonets may be a superfluity where steel pens are a desideratum. Munitions of war are what war demands, whether it be shot and shell, or shoes and stockings."

His view of this particular question may be called novel, but it cannot be called startling. If the teaching of centuries goes to show that it is impossible to attain agreement upon what is, and what is not, contraband, it is surely not a violent assumption to suppose that the vague and fluctuating line which is held to separate them may, after all, be wholly imaginary. But if there be no foundation in nature for the distinction, then traffic in goods of every kind must be free.

To the theoretical argument for the amendment of the existing law may be added the practical objection, that it has been found impossible for any neutral government to supervise the acts of all its merchants. A government can no more prevent individuals from sending succor to the side they choose to favor, than it can prevent them from making partial speeches on the platform or writing biased articles in the newspapers, and it is a true reform which will relieve the executive of the duties it has consistently failed to perform.

Lorimer, at the conclusion of that work which is deservedly entitled the "Institutes of the Law of Nations," laid down these two canons, as a deduction from his thesis: "The neutral flag shall cover both neutral and belligerent property, without distinction between what may or may not possess the character of munitions of war. If neutral citizens, in their private capacity, convey commodities, including arms and munitions of war, to belligerent citizens or belligerent States, into blockaded ports, they shall do so at their own risk, and no protection shall be extended to them by their own States, which shall incur no liability for their actions."

* This writer seems not to have heard of General Butler's famous point that slaves are contraband of war, which caused the negroes for years after our Civil War to be familiarly spoken of as "contrabands."—EDITOR LITERARY DIGEST.

THE CANADIAN PACIFIC RAILWAY.

MAJOR GENERAL T. BLAND STRANGE.

United Service Magazine, London, December.

THE Canadian Pacific Railway has made Canada. To any one who has known the Dominion well during the ten years which have elapsed since, on October 21st, 1880, the contract for its construction was signed, that fact is as clear as the sun at noon-day. We are continually receiving enthusiastic accounts from Englishmen of the wonderful work that has been done by the Russians in pushing their Asiatic railway toward the frontier of India, as if it were matter for violent rejoicing for us. No adequate recognition has been accorded to the yet greater work of our own countrymen—I say our own countrymen, for Canada is England, unless we let Goldwin Smith write it away or Erastus Wiman sell it. The Russian railway has been constructed by a despotic government for strategic purposes, and the whole resources of a great empire have been employed in carrying it through at all cost. The English enterprise has characteristically been the work of a private company, absolutely unassisted by the English Treasury, and yet achieving for the English nation, scattered over the world, a service of the highest Imperial importance.

The passing of the McKinley Bill has greatly hastened and facilitated the scheme for the establishment of a line of mail steamers from Vancouver, which, connecting with the Canadian Pacific, will carry to Australia and New Zealand products from Canada, the natural complements and fair exchange for those which the Colonies at the Antipodes will supply. The accomplishment of this scheme will supply a continuous chain of communication and commerce throughout the Empire, independent of the risks of interruption in time of war, which will certainly attend the Suez route.

It was practically certain that, unless this railway were built, British Columbia, invaded by hosts of United States emigrants from San Francisco, and having all its commercial relations with the State of Washington, Oregon and California, could not be kept within the Dominion, and that the whole of the Pacific seaboard, with its treasures of coal and gold and lumber and fish, would pass into the hands of the United States, leaving the rest of Canada a hopeless *cul de sac*.

Despite the great success which attended the railway in 1889, the progress it made was not because of, but in spite of, the circumstances of the year. The crop of that year throughout the North-West was a disastrous failure. This year (1890) the Canadian wheat crop is the most magnificent that has ever been reaped there. It is estimated to be in quantity and quality between twofold and threefold of that of 1889. It is scarcely possible to exaggerate the importance of this fact, both to Canada and the Canadian Pacific Railway. It is not the transport of the vast wheat crop, alone or chiefly, that will make the difference to the line, but the two millions of money which will be poured into the pockets of the farmers. After the long years during which they have been waiting for success, it will enable them to improve their homes, their farms, buy horses and machinery, will put money into the pockets of the tradesmen of the towns and villages, and generally will keep business in full activity all over the lands supplied by the railway.

It by no means follows that hereafter the McKinley Tariff Bill will injuriously affect the Canadian Pacific. On the contrary it will, probably, during the time that it lasts, which does not seem likely to be very long, establish the Canadian line as the link between Europe and the far East and Australasia. The people of the North-Western States of the Union, who depend on the Canadian Pacific for the cheap transfer of their goods, may be safely left to take care that they are not deprived of that means of moving them. The authors of the Tariff Bill after their recent rebuff are not likely to attempt any more restrictive action of that kind.

The command which the C. P. R. has obtained of direct access to the Atlantic, by securing control of the New Brunswick lines, will be all the more important because of the passing of the McKinley Bill. It only remains to rivet the last link in the commercial chain, *i. e.*, direct communication with Australasia by steam and telegraph, and the girdle of the Empire will be complete. Meanwhile, every hour that the monopoly is left to the United States line between San Francisco and Australasia is sapping British trade, British connection, and British sentiment, in favor of the United States. Naturally so: and who can blame the patriotic energy of that country, of which every citizen is an active patriot at home and abroad, by sea or shore?

To-day there are born Englishmen, men of education, professional manufacturers of public opinion in the press, who suggest the surrender of Canada to please America; and there are many more who hold the same opinion in a sneaky sort of a way that they hardly like to confess to themselves. An American who should seriously make a suggestion for the surrender of United States territory to a foreign Power would to-day run the risk of being lynched. For four years the people of the now United States poured out blood and treasure to maintain the integrity of their Empire. We would not apparently pay a penny in the pound to keep ours, and listen without indignation to American advice to disintegrate ourselves and give them the largest lump. Why this difference between the old and young branches of the same stock? Is it that insular England has reached the dotage of nations, or have we national softening of the brain, as well as fatty degeneration of the heart?

Mr. Carnegie would tell us the different standard of American and English patriotism is due to the triumph of democracy in America. Yet, for all practical purposes, democracy is to-day as truculently triumphant in England as in America. In America are the children of many nations, yet they are all Americans. The strife between Democrats and Republicans is accentuated by the quadrennial scramble for office, from postman to President; but the road to political preferment never lies, as it sometimes does with us, in the repudiation of national rights and national honor.

SOCIOLOGICAL.

THE VALUE OF LABOR IN RELATION TO ECONOMIC THEORY.

JAMES BONAR.

Quarterly Journal of Economics, Boston, January.

IN economical inquiries the term "labor" is confined to continuous human exertion, for the procuring of wealth, under social rules. It does not include mere exercise, or venting of passion, or expression of spiritual wants, or any (even the most toilsome) form of fraud and violence. On the side of feeling, it usually begins in pleasure, and passes gradually into pain. Especially by those called emphatically "laborers," it is valued not for what it *is*, but for what it *brings* (the toilsomeness being set against the gains of it, and not as a bringer of pleasure so much as a preventer of pain, the pain of starvation). Briefly, it is valued as the means of living. Work for wages is not a universal and necessary factor of all human economy as practised on this planet. It is rather one of the relations described by Mill, in the Preliminary Remarks to his *Political Economy*, as not necessarily arising at all, but if arising, attended, like any physical causes, by a train of necessary effects.

Now, the value of the labor of the wages-earner to himself—as the means of living—cannot be fully considered apart from its value as a means of production. The employer values it by what he expects to get from it. What he buys from the laborer is not the *opus operatum*, but the *operatio*—not the thing made, but the labor of making it.

Keeping to the employer's point of view, we inquire whether the labor which he hires for wages is simply on the same footing as any other "commodity," which the employer uses in his apparatus for production. The answer is, that free labor, though roundly described as a commodity (by Adam Smith and Burke, for example), is not a commodity, in the same sense as raw materials, machinery, live stock, or slave labor. The enormous difference between free labor and raw materials or machinery is that the laborer, when he ceases to be profitable, can be dismissed without becoming (to the employer) a positive loss. Slaves are simply a clever and useful live stock. But freedom involves, among other things, the possibility of a short service system, where either party is free to get rid of the other, when he thinks their existing relations unprofitable to him. The implied power of the wages-earner to mutiny or desert is really the germ of all improvement in his condition.

When combination gives the workman a real power of choice, or, at least, of holding out and not depending on this day's earnings for to-morrow's food, then his labor becomes more really like a commodity sold under effective two-sided competition by sellers who are in a position to "higgle," and who can have their word to say in the fixing of the price.

Is there a discoverable relation between the rate of wages and the price of goods?

By the theory of the Wages Fund (which may fairly be described as the orthodox English theory from about 1825 to about 1870), the relation was supposed to be determined indirectly by a general law, which fixed the amount that could and would be advanced out of capital for the payment of wages, at a given time and under given conditions of industry. The truth in the theory of a wages fund seems to be, that one limit of wages is the capital in the hands of the employer. But the amount of the capital expendible in wages, even supposing it fixed and known in conjunction with the number of laborers and with the condition and character of the industry concerned, will not help us to forecast very clearly what wages will tend to be. The employer may advance less than is "just worth his while": there is a margin within which wages may vary favorably or unfavorably to the laborer.

Is the variation favorable to him in proportion to the productiveness of his labor? Is he paid according to his product?

Now, it is difficult to pronounce (1) what his product is; (2) what his share in the value of it is—the employer, who regards the markets and sells the goods having quite as sound a claim to having secured the value of it as the laborer. There is no reason for attributing all the increase to the laborer; but, in any case, the claim of the workman to the "full product of the day's labor" (of which, according to some theorists, he is at present defrauded when profit is made at all) is really a claim that he should cease to be a wages-earner and become proprietor and owner.

There is another aspect of the case to be considered. Since production involves a value within a value, goods used to produce other goods, is the value of the produced article determined by the value of the means of production, including labor? Does value depend upon cost?

The old theory of Ricardo and his immediate followers was, that the value *does* depend upon cost; and, along with this has sometimes gone the view, that the wages of labor itself depend upon the cost of labor—the cost of its production. Normal wages would then depend on the cost price of labor, as normal prices of goods would depend on *their* cost prices. But the general theory that value depends upon cost is of very doubtful accuracy.

The calculations of an employer were supposed by Senior to be so finely drawn, that to shorten the working day by one hour would just extinguish his profits. But even English employers are not infallible judges of the point where labor ceases to be productive. There is a "law" of decreasing returns

even for a working day; and the last work of a man may not only be more exhausting, but less productive to his employer, than his first. Cost, whether in wages or otherwise, is not properly a cause, or at least a direct cause, of price at all. The price depends on whether in the market the goods produced are too many or too few for the demand. If too few, the price will rise, and towards that rise the laborer for wages has contributed nothing, and, therefore, cannot have the slightest claim to a share in the increased profit.

The conclusions that seem to follow are: (a) The employer's power to pay wages is limited physically by the capital, owned or borrowed, at his disposal for that purpose. (b) His will to pay them is limited by his calculations of the value of the product; wages must not be more than the anticipated value, or even be equal to it. On their part the employed (a) cannot take less than will secure them the physical minimum necessary to bare life, and (b) will not take less than will secure the conventional standard of necessities among workmen in their particular country; and (c) their power to secure more than this will depend on their resources and power of waiting, (whether due to combination, savings, free land or any other form of option), in comparison with the resources of the employer.

DWELLINGS FOR THE POOR.

HEINRICH ALBRECHT.

Deutsche Revue, Breslau and Berlin, December.

OF the many associations which have been formed in England for the improvement of the dwellings of the poor only one, that of Miss Octavia Hill, can be fairly said to have achieved the end for which it was designed. The Peabody Institute, with many others on the same model, are of a class to attract the better class of mechanics, and the demand for apartments in them is so keen that a vacancy never occurs, applicants allowing themselves to be registered for the vacancy. They are valuable only as affording evidence, that the working classes in our large cities might be much better housed than they are, on a sound economic basis.

Miss Octavia Hill has, however, achieved the problem for the poorest classes, and her success is the more remarkable, that she started her undertaking for the most part with borrowed capital. Miss Hill was a teacher of Latin and painting. In the year 1864 she obtained a loan for the purchase of a few small houses for the furtherance of her schemes. To-day the capital value of the dwellings at her disposal exceeds a quarter million of dollars. She has a considerable area of old and new houses and blocks in the poorest districts of London under her control, from which she derives an income of from four to five per cent. upon the outlay.

The repair of the dirty, tumble-down tenements which come into her hands, and the education of their rude, careless occupants, go hand in hand. Only those tenants who practise immoral pursuits, or who are found utterly incorrigible receive notice to quit. If a house has to be torn down, Miss Hill offers the tenants apartments in one of her other houses, with choice of rooms in the new house on completion. In this manner she secures the poorest. She might easily secure a better class of tenants—thousands of respectable people would be glad to rent her houses—but she lays herself out to secure the very poorest. On first securing possession of a house, she contents herself with the most necessary improvements only; further improvements are carried out quite gradually, as the tenants show themselves deserving, and disposed to keep their places in order. A certain sum for repairs is set by annually for every house; should the whole not be required, the balance is available for improvements in which the wishes of the tenants are consulted. This method has produced admirable results. The tenants frequently strive to keep down the cost of necessary repairs, that a fund may be available at the end of the year for some desired improvement.

A characteristic of Octavia Hill's system is her strict insistence on punctuality in the payment of rent. She never allows a tenant to fall more than a week in arrears, while other landlords frequently allow a tenant to fall months in arrears, in which cases the money is ordinarily lost. Of course rents are raised all round to cover such losses. Octavia Hill's lowest price for a single room is from 30 cents to 70 cents, while the lowest rents for apartments appreciably inferior to hers is from 60 cents to 70 cents.

It is thoroughly well understood that the rent has to be paid, and "notice to quit" is generally sufficient to secure the attendance of the tenant rent in hand, with a petition to be allowed to remain.

In case of actual inability through failure of work, Miss Hill endeavors to give the tenant employment in cleaning or clearing work or simple repairs, and on her extensive property she is generally able to provide for such casualties. Actual charity is given only in extreme cases, as its tendency is to demoralize and lower the self-respect. To encourage her tenants to occupy two or more rooms when their means allow it, the rent of the extra rooms is proportionately very much lower than for a single room.

Notwithstanding the fact that Octavia Hill's tenants are among the poorest in London, she manages, by strict adherence to her well-considered methods, to secure a fair interest upon the capital outlaid, while other house-owners dealing with the same class find it impossible to secure regular payments. She has, moreover, solved the much more difficult problem of raising up a class of tenants from among the rudest, to appreciate a certain measure of comfort, and by care and cleanliness, to preserve arrangements which have in all cases been made for their comfort and convenience and sometimes at their request. They look to her for advice, consolation, help and instruction. They let her guide them to saving, to temperance, and to a respectable life.

In the course of years Octavia Hill has drawn to her side a large staff of lady helpers, young and old, married and unmarried, who find a pleasure in coöperating with her in her difficult undertaking. Many of them are directly or indirectly interested in the property, and by dividing the work into districts, are enabled to manage the property without the intervention of the middleman, thus effecting a saving in cost of management of which the tenants get the benefit.

It would be difficult to overestimate the blessing which this remarkable woman has been to the poor of London.

POLITICAL ECONOMY IN FRANCE.

PROFESSOR CHARLES GIDE.

Political Science Quarterly, New York, December.

A RECENT American writer, after justly praising the marked progress of economic science in Germany, expresses himself to the effect, that France has done almost nothing for the evolution of economic science since the outbreak of the French Revolution of 1789. There is, indeed, a certain element of injustice in this verdict—the injustice which ever condemns the losing side. But making all allowance for the bias of our judges, it must be owned that their judgment contains, unfortunately, far too large an element of truth. It is only too true that for some time, and especially of late years, economic science in France has simply followed the traditions of the old school and opened out no new vistas to the mind. Not that she has failed to produce superior men; but certain causes have paralyzed their genius, and prevented it from obtaining those results which a more favorable environment would have secured.

It is now generally acknowledged that the Physiocrats were the real founders of political economy. The time-honored title of "father of political economy," conferred upon Adam Smith, is a marked injustice to that phalanx of eminent men,

Quesnay, Dupont de Nemours, Mercier de la Rivière, the able Baudeau, Lebrosne, Turgot, Condorcet, the Marquis de Mirabeau. The somewhat scornful indifference with which the works of the Physiocrats have been treated, will some day be regarded as one of the most striking examples of ingratitude that history offers. Adam Smith himself fully acknowledges his indebtedness to them. There was no want of originality in this school. To cite but one example: the famous system of Henry George which has caused such commotion was taught word for word by the Physiocrats, as Henry George himself acknowledges, although he asserts that he is only indirectly acquainted with their works.

But we must not believe that the science of economics in France, with the Physiocrats, has spoken its first and last word. It has had since then illustrious exponents of world-wide reputation like J. B. Say and Bastiat, with many of lesser note, who like them belonged to the classical school. Among dissenting economists, we have, firstly, Condillac—like Adam Smith, a philosopher and an economist, and who published in 1776, simultaneously with Smith's famous *Inquiry*, the *Treatise on Commerce and Government*, in which the very recent theory of value, that of relative or final utility, was already clearly demonstrated.

Other economists of eminence were Dupuit and Cournot, and if we now bear in mind that besides those who in the strict sense of the word were economists, Auguste Comte, the illustrious founder of Sociology, was a Frenchman; and that of the four great Socialists of the first half of the century, Fourier, Owen, St. Simon and Proudhon, three were French, we shall soon convince ourselves that France has at no period been wanting in vigorous thinkers.

Thus we find ourselves brought back, but with increasing perplexity, to the problem propounded at the outset—How is it that one never hears of the French school of economists?

There certainly is a school in France. It is not classical, for although it has preserved the framework of that school, it has rejected any number of its theories, such as the Ricardian theory of rent, the wage-fund doctrine, and in many cases, also, the law of Malthus. It is not liberal, if we take that sense of the word which suggests broad ideas and tolerance of contrary opinions: in this respect no school has shown itself more illiberal, more narrow, more rigidly sectarian. It cannot claim to rank as the deductive school. Its proper name is the optimistic school. The assumption, that if the actual condition of things is not very good, it is at least the best possible; the fixed determination to seek a justification for the economic organization as it exists in all its main lines, such as private property in land, freedom of industry, competition, the wages system; the resolve to oppose all efforts which look to a serious modification of these institutions—such are the chief characteristics of the school. It is natural that this school, convinced of the excellence and permanence of the existing economic order, should oppose, as useless and harmful, all attempts to change it in any of its essential characteristics. Its motto is *laissez faire, laissez passer*.

However, there is no reason to lament over the fact that France has had a conservative and optimistic school. Such a school has its distinct place in all countries. But what we most deplore is, that this school has become so completely dominant as to have overshadowed all others and stifled all new and prominent germs of thought.

Until recently political economy had no place in the French system of university instruction. The economists of the dominant school rightly considered this a sad gap. They proposed to create a chair of political economy in each faculty of law, never doubting that these new chairs would be entrusted to venerable economists. The reform was effected, but according to the University Statutes no one can fill a chair in a law faculty unless he is qualified as *agrégé en droit*, or, in some exceptional cases, simply as *docteur en droit*. Scarcely one of

the economists was eligible under the law. The consequence was, that most of the newly created chairs in economics were filled by young jurists brought up in the study of the Pandects and of the Code Napoleon, but without the faintest idea of economics. They were truly new men belonging to no school. Their legal studies had familiarized them with the German-Romanish literature, and especially with the historical school of jurisprudence, of which Savigny was the most famous representative. Their motto is justice rather than liberty, and they differ from the classical school in devoting more thought to the distribution than to the production of wealth.

The new professors were thus drawn by their intellectual training into what is known as professorial socialism, in open hostility to the dominant school. The public in all classes takes a burning interest in social and economic questions, and the friction between the opposing forces can hardly fail to be a gain for science. Will France again, after the lapse of a century, give birth to some great economist, or to some great school like that of the Physiocrats? A not distant future will tell us.

ETHICS AND ECONOMICS.

PROF. J. H. HYSLOP.

Andover Review, Boston, January.

POLITICAL economy is defined by the old school as the science of wealth; ethics, the science of conduct; and the difference between wealth and conduct is assumed to be great enough, to keep the two sciences distinct and without any mutual relations. The expansion of these conceptions would seem to confirm this assumption. Thus the science of wealth is the science of the laws of its production and distribution, of the laws of exchange, of the laws regulating price, value, wages, rent, interest, etc. These are all phenomena which we can study much as we study the phenomena of physics and chemistry. They have a similar uniformity of sequence, and can be formulated in the same way. The science of conduct, or ethics, is distinctly regarded as the science of what ought to be, of the duties of honesty, courage, temperance, humanity, chastity, obedience, etc., and so is contrasted with economics, as the ideal is contrasted with the real. Economics is supposed to teach what *is*, or what *occurs*, and not what *ought* to be, or ought to occur. This is assumed, to make it clear that the two sciences have nothing to do with each other; and it may as well be admitted, once for all, that this is wholly true so far as the subjects are *pure* sciences. In this sense they are distinct. The investigation of the laws regulating the incidents of production and distribution are purely *explanatory* of facts and events: the investigation of the laws for regulating conduct is *legislative* of ends and duties. The difference between them is the difference between the declarative and the imperative. This suffices to establish a radical and unimpeachable distinction between the two sciences.

But distinctions are too frequently taken to be absolute. They often hold true only for certain relations. When the point of view is changed the distinction may no longer be useful. This can be shown to be true in the case of ethics and economics. Both are occupied with human action and human interests, and however distinct they may be in their objects, they cannot be kept wholly apart in regard to the questions growing out of human interests and action. Certain incidents of their subject-matter are distinct, and suffice to sustain a distinction between them in that abstract relation: but being inseparably bound up with forms of human action and interest, they cannot be wholly divorced from each other. They act and interact upon each other. "The creeds and laws of a people," says J. S. Mill, "act powerfully upon their economical condition, and this again, by its influence upon their mental development and social relations, reacts upon their creed and laws."

This is sufficient to establish, in a general way, a relation between them as sciences. But we are not limited to that conception of the case. Political economy is an *art* as well as a science, and by art we here mean, that it formulates rules for the production and distribution of wealth, as well as ascertaining the laws regulating them under the assumption of given causes. There is always a clear distinction between a science and an art: one looks to causes and laws, and the other to ends. An art, therefore, in its widest conception is always ethical, because the pursuit of an end involves human volition and action, and such a solidarity of interests exists between men, that no action or "readjustment of matter and motion," can take place, without involving to some extent a right or a wrong to another. If then economics were *only* a science, and ethics only an art, the distinction between them might be even broader than we have made it. But economics is an art and ethics a science, so that they interpenetrate in a twofold relation. As sciences they are partly occupied with the same matter; as arts they are partly occupied with the same ends and interests. Political economy must first be studied as a science, in order to ascertain the laws which have to be applied in producing and distributing wealth. But we are not to be blinded by the abstract independence of science from art or ethics to believe that economical questions have nothing to do with the moral. The fact is, they are simply the obverse and reverse sides of the problem. To tell the student that political economy has nothing to do with ethics, although true in one relation, is equivalent in another to telling him that he may do as he pleases in the accumulation of wealth, that his conscience need not trouble him in the use of economic laws. There is everywhere assumed an incompatibility between practical Christianity and great wealth, or between conscience and commerce, and in many instances the assumption is true. More than one illustration of this could be given, if we could allow ourselves to mention names. An effective general illustration is found in the indifference shown by religious people in the tariff question. The malcontents in both the great parties, and mainly of the Republican, constituting the backbone of its moral element, are mostly of the religious class, and since the issues of the war, connected with slavery and the protection of the rights of the negro, have passed out of consideration, they have felt that their search for a moral question could be rewarded only by going over to the cause of temperance. Thither they are going from sheer moral impulse, and see nothing moral about the adjustment of the tariff. Sermons have been preached, in which tariff adjustments were said to be only matters involving the service of mammon, and men admonished that if they would be alive to the moral issues of the day they must throw this aside for temperance. We do not censure the moral enthusiasm that grows indignant over the growing evils of the drink traffic; yet it is a grave misfortune that religious people, the conscience of the country, should not understand the moral question involved in the unequal distribution of taxes, or the enrichment of one part of the community at the expense of the other. But having been everywhere taught that economics have nothing to do with ethics, and not being able to keep in mind the abstract sense in which such a claim is true, they imagine that the same is true of the economic problems of society. They utterly fail to appreciate the moral character of all interference with natural economic conditions. There are exceptions, of course; but the number of those who are not exceptions is so great, as to justify the claim made in regard to the practical effect of urging too absolutely the independence of the two subjects.

The two sciences deal with correlative facts, and as arts they are the application of precisely the same principles when economic action is to be regarded as legitimate at all. The very fact that ethics may justly arrogate to itself the right to control and regulate all so-called economic action evinces the connection claimed, and justifies the present well-organized efforts in behalf of the brotherhood of man.

SOME AMERICAN PROBLEMS.

THE REVEREND J. H. SNYDER, D. D.

*Quarterly Review of the United Brethren in Christ,
Dayton, O., January.*

THE United States is a new thing in history, an experiment, a problem hitherto untried in sociology. No nation was ever beset with a greater diversity of perils, or with such a multitude of unsolved problems.

Already some problems, such as the inherent ability of a free people to exercise successfully the right of political sovereignty without dictation of a Pope or potentate; the inherent right of an individual to control the fruit of his personal labor without the menace of the lash; the right to rear a home, into whose sacred precincts dare not come the minions of the auction block to destroy it—have been settled; but others, of perhaps equal importance, still await solution. Said the Hon. David Dudley Field, recently, before the Massachusetts Reform Club: "There are six problems before the American people: honest government, woman suffrage, the negro race, the rights of labor, the government of cities, and the government of corporations." To these he might, with propriety, have added the drink question, the Christian Sabbath, and secular education.

One of the greatest problems confronting us at this juncture is the *drink* question. From year to year its gravity has increased, and more and more the public conscience is being educated up to the point of summarily grappling with it and strangling its life. The march of moral ideas is never backward. Already the extirpation of the infamous traffic in intoxicants is rising to the proportions of a national question. The fight is on, and will not cease until statutory and constitutional prohibition shall extend over the whole national domain.

During many long years the liquor power has swayed this land, as it has swayed no other land;—controlling courts of justice, dictating legislation, elevating incompetent men to places of public trust, suborning witnesses, packing juries, filling prisons and almshouses with criminals and paupers, and consigning to infamy the lives and souls of thousands.

The tide of opposition to the rum power has not, as yet, reached high water mark. Almost insurmountable difficulties remain to be overcome. No difficulty proves more annoying than that of the moral apathy of many of the professed friends of temperance. This apathy is due largely to the fact that the enormity of the evil, and personal duty respecting it, are not seriously considered. Too frequently votes are cast by reputed good men merely to exalt party or please friends while the moral consequences of the act are criminally overlooked or rejected.

If a man votes for a law, he votes for all the known consequences of that law. If he votes for fire, he votes for what fire does. If he votes for the manufacture or the sale of intoxicants, he votes for all the known consequences of their use, from the first temptation to drink, on down through all the entailed effects of the baneful cup to the final damnation of the drunkard. He votes for the miseries, the agonies, and the tears of ruined homes and desolated altars. He votes for the cry of orphaned children and helpless widows.

It is no small matter to create a public conscience, in conflict with sordid desire for possession and power and with the depraved appetite of men. Yet a wave of sentiment swept slavery from the land, and a wave quite as resistless is even now rising over this Republic that is prophetic of the ultimate triumph of the cause of temperance.

The achievements of victory in Maine, and Iowa, and Kansas, and the two Dakotas, and the sounding of the slogan in Nebraska and other commonwealths, North and South, are the harbingers of the good time coming when the whole land, disenthralled, clothed, and in its right mind, shall sit as a proud empress upon the throne of national purity and greatness.

THE STRUGGLE BETWEEN CZARISM AND
NIHILISM.

NORBERT LALLIÉ.

Le Correspondant, Paris, December 10.

IN 1858 the Czar Alexander II. emancipated his own serfs and those belonging to the imperial family. In 1861 he extended the emancipation to the serfs of the nobility. It is beyond a doubt, that these measures contributed to the prosperity of the Russian empire and were, at the same time, beneficial to both the landed proprietor and the peasant, for they obliged the proprietor to renounce his habits of indifference and idleness, and interest himself personally in the improvement of his estate, while they furnished the *moujik* with a stimulus to exertion, by securing to him the fruits of his own labor; but no revolution in the relations between different classes of society ever takes place without disappointment or injury to some, and, consequently, without a struggle between the classes affected. The abolition of serfdom in Russia was not an exception to this rule. The nobility, on the one hand, thought themselves insufficiently compensated for the loss of their property, while the *moujiks*, on the other, were only partially satisfied, because the lands they occupied were not made over to them free of rents and taxes. And, in truth, the *moujiks* had not much reason to rejoice. Emancipation brought them no immediate alleviation of their miseries. Like the negroes in America after the abolition of slavery they were at liberty—to die of starvation.

Meanwhile, the Czar was hesitatingly supplementing the acts of emancipation with other political reforms, when an unexpected event took place, just in time to confirm his doubts as to the wisdom of his innovations and incite him to abandon philanthropic and liberal projects. One day in April, 1866, as he was leaving the summer-garden in Saint Petersburg, a young Russian peasant, named Dimitri Vladimir Karakosof, made an unsuccessful attempt to shoot him.

Karakosof was hanged in September, 1866; but the outrage he committed led to the institution of vigorous proceedings against secret societies throughout the empire. Since then the unredressed grievances of the people and the cruelly repressive policy of the Imperial Government, have created a system of reprisals between the Government and the Nihilistic or revolutionary party, who are now engaged in a duel to the death. The terrorism of the Nihilists and the terrorism of the Government are, strange to say, both the cause and the effect of each other; and, in order to account for the existence of this system of mutual intimidation, it is necessary to remember, on the one side, that assassination and armed revolt are the forms which resistance to autocratic government has always taken, and, on the other side, that the Russian mind never recoils from the practical conclusions to which its reasonings point.

EDUCATION, LITERATURE, AND
ART.

THE EDUCATION OF GENIUS.

JAMES SULLY.

English Illustrated Magazine, London, January.

BIOGRAPHERS of great men have been accustomed to dwell on the early surroundings of their heroes, with a view to discover what special force acted most powerfully on their unfolding genius. The subject is interesting, and moreover of scientific significance, for if we can find out how much or how little the well-recognized apparatus of education has commonly effected in the case of the preternaturally gifted boy or girl, we may be able to gain clearer ideas respecting both the nature of genius and the scope of education.

The facts at command lead us to conclude that while, no doubt, mothers of gifted children have frequently exerted a powerful influence on their feelings and character, but few have done much to mould their intellects. In the majority of cases the father of the gifted child seems to have been stronger

both in intellect and in character than the mother; in not a few instances he has taken an active part in superintending, if not actually assisting in his studies. Perhaps, however, the most interesting cases of paternal education are to be found in the biographies of eminent women.

We may now pass to the professional representative of the business of teaching, the schoolmaster. A large proportion of distinguished men of letters have come more or less under his control, and it becomes an interesting question how much he has contributed to their efficiency and success. Happily the facts are much more accessible here. The school experience falls late enough in life to be recalled by the subject of it in after years, and in the accounts of themselves given us by distinguished men we meet with quite a wealth of school reminiscence.

There is abundant evidence that a number of eminent men have distinguished themselves when at school by their capacity for learning, and their general intelligence. As might be expected, this preëminence shows itself most markedly among those who afterwards won a reputation in the graver occupations of scholarship, science, etc. Among men of letters, too, in a narrower sense, we meet with numerous instances of first-rate success at school. But these successes are offset by an appalling array of instances of unmistakable failure from the schoolmaster's point of view; of dunces, rebels and sensitive victims. Altogether it cannot be said, that the boys who afterward proved themselves to have been the most highly gifted, shone with much lustre at school, or found themselves in happy harmony with their school environment.

The record of the doings of genius at college is not very different. A number of the ablest men have won university distinctions. In a few cases, indeed, a thoroughly original man has carried everything before him, but at the same time, it may be safely said, that a very small proportion of the men of genius, who have visited our universities, have presaged their after fame by high academic distinction. Cambridge has been rich in poets, but only four appear on her honor lists. Not only this, but some of the ablest men have proved signal failures at college; and more than one distinguished man has expressed, in later life, his low estimate of university training. The university tale, then, seems to be but a prolongation of the school story. The men whose names should have shed most lustre on their university appear to have profited but little by its characteristic educational system. The net result of our pedagogic system, applied to the biggest brains, is decidedly small. We have further to note that many a distinguished man has done fairly well without the aid of this system.

There is no doubt that the established system has, up to quite recent years, been far too inelastic, in forcing the same subjects of study on all alike, without reference to individual tastes and aptitudes. Moreover, the prescribed system, however elastic, must enforce the methodical study of some particular branches of learning. It is indispensable that the average boy should be kept pegging away at certain subjects, and the average boy offers no serious objection, just because he feels no particular desire to rove into other fields of study. But it is the habit of genius to pasture over a wide area of ideas, scenting out just what pleases its palate best, and what, as a rule, proves most nourishing to its own special capacity, and anything in the shape of a tether is galling to it.

But it does not follow that because the possessor of genius is not well fitted to reap the particular benefits of our pedagogic system, he is really independent of educational forces and influences altogether. However keen and strong the impulse toward knowledge in the boy, his attainment of it obviously depends on the presence of humanly appointed so urces, if only a well-stocked library over which he can wander at will. More than this it is indisputable, that the greatest men will be the stronger for a wise intellectual and moral

guidance in their early years. It is nothing less than a profound error to suppose that the plant of genius grows into fruitful maturity, irrespective of the kindly influences of sun and rain to foster its development. In a sense, a boy or girl possessing the divine flame, is more susceptible to the human influences of his or her surroundings than the ordinary child. It is not, however in the regularly appointed educational authority that the original youth commonly finds this fertilizing influence. Sometimes it is a member of the family, sometimes a school or college friend who ministers to the youth's development; but not infrequently, the quickly responsive mind of the gifted boy or girl has known how to draw intellectual and moral sustenance from many a temporary human contact.

It will not do for the educator to leave genius alone, yet in his attempts to further its growth he is very apt to bungle. For every son of genius is a new individuality, needing its own peculiar forms of sustenance.

SHAKESPEARE'S FACE.

A. H. WALL, LIBRARIAN SHAKESPEARE MEMORIAL.

Poet-Lore, Philadelphia, December.

If England believed Shakespeare's face, cast from his just-cooled and perfect features, lay in a little nook in Hesse-Darmstadt, do you believe she would not pawn her islands rather than not possess it? . . . While royal sons and daughters are dowered, and Jewels remain in the Tower, Shakespeare's face lies in a foreign land unredeemed. Oh, the pity of it!"—*W. Page, Sculptor, ex-President of the Academy of Design, New York.*

IN the First Folio edition of Shakespeare's collected works, published in 1623, Leonard Digges, a well-known author, makes the first known mention of the poet's bust in the chancel of Stratford church. A letter to Edward Southwell, dated 1698, describes the tomb, and states that its care-taker, the clerk, who then showed it to the writer, was about eighty years of age. The genuineness of the bust is, therefore, satisfactorily demonstrated. Dugdale, the great Warwickshire antiquary, in a work published in 1656 (it is supposed there was an earlier edition), speaks of Shakespeare's and John Combe's monuments at Stratford-upon-Avon, made by one Gerard Johnson, a "tomb-maker," who was a native of Amsterdam, and resided, when Dugdale wrote, in the city of London. But an official list of foreigners in London, made at that time, shows that when Johnson made that bust he was *not in England*. We may therefore fairly conclude that he worked either from a portrait or from a death-mask, or with the aid of both.

The oldest portraits of Shakespeare exist in the Chandos picture; the engraving published with the First Folio, by Martin Droeshout; and the tomb-effigy. The Chandos portrait certainly belonged to Sir William Davenant, Shakespeare's godson, who must have remembered the poet well enough to have discarded anything unlike the great man whose memory he affectionately treasured. It was copied by Sir Joshua Reynolds in 1760, and from that time innumerable other copies have been made. No two of these appear to be alike, although on seeing the original each would probably be recognized at once as a copy of it; and, although each more or less resembles the bust, neither suggests itself as the bust's original. Other old portraits lack evidence of authenticity.

As to the engraving, there is nothing in it to indicate that Gerard Johnson worked from its original. But in each of the portraits named we recognize one original, and each resembles the bust, as the bust resembles in its turn the only death-mask in existence traditionally said to be Shakespeare's face. The effigy in the church seems to have always been regarded by artists as produced from a death-mask.

Where is the mask? We have in England the tradition, which has been preserved through generations in Stratford-upon-Avon, of its having been made from Shakespeare's dead face. Nothing more!

If Johnson made the tomb and bust and retained the mask, as he probably would, where should we look for it but in Holland or Germany? In the sixteenth and seventeenth centuries, companies of English players performed Shakespeare's plays in Germany, their usual route being by way of Holland. Shakespeare was doubtless very popular and had many ardent admirers in both these countries.

Turn we now to the Hesse-Darmstadt death-mask. A large photograph of it is now before me, with its expression of patient suffering and quiet resignation to the inevitable, with all its nobility and refinement of thought and feeling—a fine face indeed! By generation after generation of the Kesselstadts of Mayence this dead man's face was carefully and reverentially preserved, in association with Shakespeare's glorious name and world-wide fame. Without such associations, could so fragile a thing have been handed down from generation to generation?

The Kesselstadt collection was sold in 1841, and for a time the whereabouts of the death-mask was unknown; but in 1849, by Ludwig Becker, a portrait-painter of Darmstadt, in a back street in Mayence, in "a broker's shop amongst rags and articles of the meanest description," the lost treasure was recovered, and still remains in the Becker family.

In conclusion, I am in a position to affirm that the overwhelming majority of opinion from all intelligent sources is in favor of the death-mask, as that face from which the three portraits, with admitted claims to authenticity, were originally drawn, modelled, or engraved. I began its examination full of doubts some years ago, and am now as assured of its genuineness as if I had been present when it was cast.

THE LANGUAGE OF FORM.

COL. CHARLES W. LARNED, PROFESSOR U. S. MILITARY ACADEMY.

The Cosmopolitan, New York, January.

GRAPHICS is a term which of late years has been used to designate that art of delineation and pictorial illustration, of which the application lies outside the special range of fine art. In modern technical industry graphics play a great part. We find all branches of physics, from astronomy through mechanics and chemistry to geology, forced to employ delineation for an explanation of laws and phenomena, while pure mathematics not only expounds and analyzes the laws of form, but expresses certain quantitative relations by the diagram.

Under the pressure of the enormous demand for illustration have developed those many processes of reproduction made possible by photography, by which the rapidity of constructive work is so greatly facilitated. The language in which much of the creative activity of the age is expressed is the language of form, and it needs but a moment's reflection to see that it is a language of great scope and power. Yet, until comparatively recent years, it had but a small share of the attention of educators, and a very insignificant position in the curriculum of educational institutions.

There was, and still is, misconception regarding the graphic art, which was, and in some quarters yet is, looked upon as the special belonging of a peculiarly endowed class, and quite as remote from the grasp of average intelligence as poetry or musical composition. The fact is, however, that a greater excellence and exactness can be attained in drawing than is ordinarily acquired in the composition and rhetoric of any language, modern or ancient, including English; or, in other words, an average person can be taught to express formal conceptions in the language of form better and more easily than he can be taught the art of expressing general ideas in the language of words. Properly taught, graphics will not yield to any other branch of education in influencing a high rational development, apart from the practical results attained. To

develop the reasoning faculties, however, graphics must be taught with reference to those faculties that lie behind the eye—formal memory, comparison, association and relation; a group of faculties only passively developed in the too frequently careless and irrational method of graphical instruction.

To look in every object for those features that give the type; to grasp the type in its entirety so as to realize it as an individual; to select by an educated habit of judgment only those features that are essential; to acquire the restraint necessary to omit non-essentials—these are preëminently the qualities demanded in good freehand drawing, and developed by its training if properly taught, and these also are qualities of great value in all original investigation, all luminous discourse.

Above all, the training of the formal faculties should begin with the child, and their development should be encouraged with the growth of speech and in as natural a manner. Put a blackboard in every nursery, and it will require no demonstration to convince parents how much more natural is drawing than writing, and what an unfailing source of amusement it is, besides being the means of constant instruction. A little good sense in management will interest the child in every variety of exercise of the visual powers as readily as in any form of play; and if the parent will give thought to the expounding of these growing powers of the child, results will be attained beyond the reach of any kindergarten.

The illustrations accompanying this paper are from drawings by the cadets of the United States Military Academy and serve to exemplify some of the results attainable by systematic instruction where the subjects are in an unusual degree lacking in artistic bias or natural talent for graphical work. The cadets, drawn from all classes of society and from all parts of the United States and Territories, have frequently had wretched elementary instruction, and very many of them come from remote towns and villages where contact with anything of the nature of art is totally lacking. Whatever merit resides in their work, results only in very rare instances from a special talent, but is due almost entirely to conscientious work, systematically applied.

SCIENTIFIC.

PROFESSOR KOCH AND THE TREATMENT OF CONSUMPTION.

M. SEMINOLA,

[Senator of the Kingdom of Italy and Professor of Therapeutics in the Royal University of Naples.]

Deutsche Revue, Breslau and Berlin, January.

IN the face of the universal and enthusiastic reception which has been given to the latest discovery of the famous Berlin bacteriologist, it may appear strange and indeed presumptuous, that in answer to the inquiries proposed to me by some members of the Italian Press, I have expressed serious doubts as to the reality and practical value of the discovery. The fact is, that after having devoted thirty-five years to close study in the department of clinical therapeutics, I have learnt the limitations under which it is possible to apply the experience of the laboratory to the actual treatment of patients; and so, in spite of my admiration for Koch's genius as an investigator, I cannot profess to have any faith in the value of his discovery.

Already in 1880, when Pasteur published his earlier investigations for the prevention of diseases by inoculation with a diluted poison, and his hopes for the eradication of all infectious diseases by this treatment, I regarded his methods with mistrust. It would require a Molière to do justice to the humorous side of the new treatment, under which in the anticipated progress of medical science, healthy persons would be inoculated for every conceivable disease in turn, to render them

proof against infection. Candidly I have no faith in any such achievements of medical science, and one might be permitted to ask whether all these diluted poisons which, by the way, exist only *in mente Dei*, would have the same effect, as if only one were taken, and whether on this treatment a man would be rendered disease proof for all time. The consequences would be very serious. The struggle for existence would assume an entirely new aspect: man's microscopic enemies would be eradicated, but population would increase so rapidly that the race would be exposed to the terrors of cannibalism, against which inoculation would afford no relief.

A great number of enlightened spirits have followed up Pasteur's discoveries with astonishing zeal. In the course of their investigations they have reaped numerous side triumphs in biology, but unfortunately these triumphs have been and will remain of no practical value in the treatment of human disease, whether as remedies or preventatives.

The reason is simple.

The starting point of all these investigations is a philosophical, or, if you prefer the expression, a logical error, and false premises naturally lead to false conclusions.

All these investigators proceed on the assumption that they are treading in the footsteps of Jenner in his treatment of small-pox, taking it for granted that the vaccine lymph is small-pox lymph diluted in the systems of cattle.

I have always believed and am still firmly convinced, that the two poisons are totally distinct things; yet if I were interested in the problem of inoculation for disease, my first efforts would be concentrated on the elucidation of this problem.

But as a matter of fact, the methods of Pasteur and his associates are in no sense analogous to this theoretic conception of vaccination. This is useful only as a preventative, but Pasteur in his treatment of diseases is inoculating with diluted poison for the eradication of diseases which have already secured a hold in the system. Moreover there is another point which I have always insisted on to my pupils, viz., that the dilution of a poison in the body of an animal, is a very different matter from diluting it by the action of acids, heat, etc.

So far I have confined my remarks to Pasteur, not because I regarded Koch's methods, for the cure of consumption as analogous to Pasteur's methods in the treatment of hydrophobia, but because Pasteur's investigations paved the way for Koch's labors and triumphs.

Koch's secret lymph as a remedy for tuberculous disease, is a brilliant evidence of the spirit and perseverance with which experiments in the laboratory are conducted; but in the eyes of the true physician, and especially in one of high grade, it displays the faults which always betray themselves when a hothouse plant from the laboratorum is carelessly transplanted to the clinic. I do not dispute for a moment that Koch's lymph is effective in destroying tubercular tissue, nor will I stop to argue whether the operation of the lymph should be characterized and classified as an elective biochemical action, or more properly as a beneficial working of the excessive heat generated by the introduction of the remedy into the system.

Clinical science affords many instances in which diseases manifesting themselves locally only, have been healed unexpectedly as if by a miracle, their departure being attended by excessive heat (hyperthermic), but such cures are not lasting. I do not dispute the efficacy of Koch's remedy in the destruction of newly formed tuberculous matter, but to heal the lung tubercles, it would be necessary to change and heal the pre-tubercular condition in which they originated; and the lymph has no influence on the encroachment of the organic changes, which slowly but surely terminate in the development of tubercles. It is astonishing that so many distinguished physicians should allow themselves to be aroused to

enthusiasm, for a remedy which at the best can do no more for the unfortunate victims of inherited phthisis, than to destroy the ultimate anatomic products of the disease. The most extraordinary feature is, that the medical party, which without qualification or limitation, swears that tuberculosis is due to bacilli, is most enthusiastic in its confidence in the discovery, although the lymph is recognisedly incapable of destroying the bacilli. I leave these gentlemen to the reconciliation of the paradox. For myself, I am perfectly satisfied that no cure can ever be effected by the mere removal of one or more tubercular nodules from the lungs, and that no treatment can be permanently beneficial which does not start with the restoration of the general system.

Were Koch's lymph simply harmless, I would have nothing to say against it, but it is an active means, causing very considerable disturbance of the system; and I hold that there is no prospect of benefit from the treatment, to justify us in resorting to measures which, experience has shown, induce acute disease which is by no means free from danger.

THE REVOLUTION IN MEDICINE.

AUSTIN FLINT, M. D.

The Forum, New York, January.

IN an article entitled "A Possible Revolution in Medicine," published in the *Forum* for December, 1888, I wrote, *apropos* of Dr. Koch's discovery of the bacterial cause of consumption: "The science and practice of medicine are undergoing a revolution of such magnitude and importance that its limits can hardly be conceived." I believed then, that the problem of destroying the bacteria or their products, without killing the patient, would be solved in the near future. The first steps, at least, of its solution are apparent. While the data for an exact appreciation of the cure for consumption proposed by Koch are by no means complete, sufficient facts exist to warrant a discussion of the subject at the present time. If I am measurably correct in my ideas of the processes of cure, humanity has never received from science so great a boon, and tuberculosis will not long be the only grave disease successfully combated by Koch's method.

In an article published by Koch simultaneously in this country and in Germany, on November 14, 1890, the details of the new treatment of several forms of tuberculosis are given. In a Berlin paper, six days later, is a description of the mode of preparation of the "curative lymph." This description, in all probability, is substantially correct; at least, no correction or contradiction has thus far appeared, and the method is essentially the one that is employed in obtaining poisonous products from other toxic bacilli. The method, as described, consists in placing in an incubating apparatus a pure culture of tubercle bacilli in gelatinized beef broth. The apparatus is divided into an upper and a lower portion, by a diaphragm of unglazed porcelain, the bacilli being placed in the upper compartment. In the course of time the gelatine liquefies, and a liquid slowly filters through the porcelain into the lower compartment. This liquid is the curative lymph.

The lymph used by Koch is simply injected beneath the skin. It undoubtedly acts through the blood, but it has no effect when taken into the stomach. When it is introduced with proper antiseptic precautions, no effects are observed at the point of injection. When the lymph is injected in a full dose into the arm of a healthy person, in three or four hours there is pain in the limbs, with tendency to cough, a feeling of fatigue, and difficulty of breathing. These symptoms continue for one or two hours; then follows a severe chill, with nausea, vomiting, and a rise of nearly five degrees in temperature. The symptoms begin to abate after about twelve hours and then rapidly disappear. These phenomena constitute what Koch calls the "reaction" produced by the remedy.

It was found that patients with consumption reacted strongly

to a small dose of the remedy—less than one hundredth part of the dose that is required to produce a strong reaction in a healthy person; but as the improvement progressed, larger doses could be tolerated, and when the cure was complete, patients reacted only to the doses required by non-tuberculous persons. In the progress of the cure, the cough and expectoration, which were immediately increased after the first injection, gradually diminished; the matter expectorated became less purulent in its appearance and contained fewer bacilli; the bacilli gradually disappeared; the cough ceased; and within five or six weeks the patient increased in weight.

What are the pathological processes which take place in consumption? If an individual has an hereditary or other predisposition to the disease, the tubercle bacillus, when it finds its way into the lungs, meets with conditions favorable to its multiplication. Some individuals acquire the disease in this way; others are able to resist infection. Once fixed in the lungs, the bacillus multiplies and invades the pulmonary structure. After a time it produces something which acts as a poison to the general system. Among the effects of this poison is elevation of the bodily heat. There is no case of progressive tuberculosis without increased temperature. A reduction of the temperature to the normal standard is evidence that, for the time, the malady is not progressive, and the increase in temperature is a measure of the activity of the disease. The increase in temperature is due to the poison produced by the bacillus, and not to the bacillus itself.

Does the poison produced by the bacillus destroy the bacillus itself? This question cannot be answered definitely, but it is almost certain that the bacilli cannot produce the poison indefinitely. In the course of the disease bacilli are thrown off by expectoration. If no new colonies should be formed, the products of the bacilli might actually cure the disease, but it is probable that in most cases bacilli are transferred from one lung to the other, or from one part to another of the same lung, and that thus the disease is kept alive by auto-infection, the bacilli being able to multiply and to produce the poison again in each new *nidus* in which they find lodgment. Still, there are cases in which consumption seems to be self-limited, in which it seems to cure itself, probably by the action of the poisonous products of the bacilli in throwing off the bacilli, or in destroying the tuberculous tissue.

Koch's idea with regard to the action of his curative lymph is that "the remedy does not kill the tubercle bacilli, but the tuberculous tissue." It may be that there is a conflict between the bacilli and their own poison, that the poison has a tendency to dislodge the bacilli, and that this dislodgment is not complete if the bacilli multiply so fast that they overcome this influence. A logical way to dislodge the bacilli and to throw off the tuberculous tissue would be to reinforce the poison by introducing it into the system. This idea may explain Koch's curative process. He adds the poison without adding bacilli.

It is probable that an active agent in Koch's lymph is essentially the same as the poison produced by tubercle bacilli in the human body, and is a product of tubercle bacilli, which, it may be assumed, grow in Koch's culture medium in the same way that they grow in the lungs, and generate the same product or products.

It is possible, in the light of what has recently been accomplished by Koch, that in the near future many curative lymphs will be discovered, each produced by the special micro-organism of a particular disease. For example, the typhoid lymph, the diphtheritic lymph, the lymph for measles, that for scarlet fever, and so on, will promptly arrest these diseases, and save patients from the degenerations and the accidents which are liable to occur, when morbid processes are allowed to run their course; and convalescence will be prompt, because the diseases will not have produced damage which can be repaired by time alone. Truly this would be a revolution in medicine, indeed, and it now seems to be impending.

PROFESSOR HUXLEY ON THE WARPETH.

HIS GRACE THE DUKE OF ARGVLL.

Nineteenth Century, London, January.

THE article by Professor Huxley published in this Review for the month of July, 1890,* was an open and avowed attack upon Christianity. Nobody has any right to complain of this. But everybody has a right to identify it as a fact. The article is not a mere attack upon certain narratives and traditions of the Old Testament, on the ground that they have been incautiously admitted. On the contrary, he repudiates this contention with scorn and, quoting Canon Rawlinson, insists that Christianity is surely founded upon events which have happened exactly as they are declared to have happened in its sacred books. According to this rigid test, the law of interpretation applied to some of the most ancient records of our race would exclude all the elements of allegory and of metaphor, of imagery, of parable, and of accommodated presentation. The events described—avowedly transcending the region of experience—must have happened exactly as they are declared to have happened in the sacred books. If we don't believe this, we are to believe nothing at all coming from writers so unhistorical.

This is a subject, however, of vast extent, on which we have no right or reason to expect any special light or guidance from Professor Huxley. But there is one thing we had a right to expect from him, and that is, that when in the course of his arguments he comes across questions of purely physical science, he should treat them as candidly and fairly when they are supposed to bear upon "Christian theology" as when he delivers a scientific lecture or writes an article for an encyclopædia.

Professor Huxley selects the story of the Deluge as his battle-horse in the fight. He is quite right, and well within his right, in doing so. The story is special in the fact, that it purports to give an account of an event within the limits of human experience, and that in doing so it narrates occurrences which may to some extent be brought within the cognizance of discovery in more than one branch of physical science. The late eminent French scholar, Lenormant, marshalled and collated the evidence on this subject not long ago, and came to the conclusion that a tradition so wide-spread, if not actually universal, must have arisen from the memory of some great catastrophe which had left an indelible impression on the progenitors of every race. Professor Huxley takes no notice whatever of this argument, although the fact on which it rests is fairly stated in a careful and temperate article by Dr. A. Geikie, upon the Deluge, to which the Professor himself refers. No hypothesis which does not take notice of this fact can rest on adequate scientific reasoning.

The question then naturally arises whether it is or is not possible, that there may have been since the birth of man, some great wide-spread catastrophe, and whether the narrative in Genesis of the Flood may not be the account of this catastrophe, told in its religious aspect.

Now in dealing with this question, Professor Huxley does not set forth fairly what are the related facts which geology may claim to have established. He starts with songs of triumph over the very general abandonment of the idea that the Deluge could have been universal, complete, simultaneous over the whole globe; but even on this question of the possible universality of a deluge, Professor Huxley takes no notice of certain features in the Hebrew narrative, which manifest a most curious avoidance of the real scientific objection to a complete and universal deluge, in spite of some language which appears to assert it. It is not true, so far as I know, that any science has proved a universal deluge to be a physical impossibility. In particular it is not true, that there is any deficiency in our existing oceans of a quantity of water adequate

*LITERARY DIGEST, Aug. 2, 1890.

—more than adequate—to cover the whole earth. My distinguished friend, Dr. John Murray, (of the Challenger Expedition) has calculated that there is enough water in our existing seas to cover the whole globe with water more than two miles deep. The fundamental objection to a complete and simultaneous deluge at so late a period of the earth's history is not physical but biological. Even this objection applies only to the completeness, and not to the universality of the deluge. As regards the lower animals, there must have been, so far as we can reason, other refuges than the ark.

Deluges by submergence are ever on the cards. They are the easiest and most natural operations in the world, and Professor Huxley is disingenuous in arguing against a partial deluge, as if it involved of necessity the vulgar error of the sea being heaped up over a fixed and steady land. Professor Huxley declares contemptuously, that the Quaternary age affords no record of any catastrophe such as could give rise to the traditions of a deluge. But it does so happen that among the very last and latest changes in the history of the globe, there was, over some great part, at least, of the northern hemisphere, a great submergence of the land under the waters of the sea. Science knows of this fact so well and so familiarly, that "the last great depression" is a stock phrase among the Quaternary geologists. Professor Huxley tells us that a heaping of the sea over a particular place is a physical impossibility. I quite agree with him. But Moel Trefan, one of the Snowdon range, is covered with a marine gravel containing shells of living types, at a height of 1,130 ft. above the sea. Old Ocean has been there, and very lately. Can Professor Huxley tell us how wide was the area of depression in which it was included? Professor Presswitch has said that it prevailed over a large part of Northern Europe. Italian geologists of the highest authority report the same facts from Calabria and from Sicily; and Charles Darwin recognized exactly the same phenomena in South America, with the correlative destruction of its great mammalia. If Professor Huxley cannot enlighten us as to the particulars and range of this last great catastrophe, he has no right to tell the world that Quaternary geology knows nothing of any more adequate basis for the world-wide tradition of a deluge than a flood in Mesopotamia.

MORAL THEORY AND PRACTICE.

PROF. JOHN DEWEY.

International Journal of Ethics, Philadelphia, January.

IT seems to me that I can detect, in much of current ethical discussion, a lurking idea that moral conduct is something other than, or above conduct itself—understanding by conduct, distinctively human action, that based upon and realizing ideas. There is an ally of this theory which is not indeed marshalled in open array upon the battle-field, but about whose presence there can be no doubt—the idea that moral theory is something other than, or something beyond, an analysis of conduct,—the idea that it is not simply and wholly "the theory of practice." Moral theory, for example, is often regarded as an attempt to find a philosophic "basis," or foundation, for moral activity in something beyond that activity itself. Again, moral theory is not seldom conceived as, in Mill's phrase, a nautical almanac, or an ethical prescription or cook-book—a collection of "rules" for conduct. When this view of moral theory is held, I, for one, shall not say nay to the man who states there is no intrinsic connection between theory and practice. The hortatory pulpit and its modern congener and heir-apparent, the editorial page of the newspaper, may be left to uphold the idea that precepts are the great moral force of the world. But yet it does not go assured that there is no intrinsic relation between moral theory and practice. The trouble may be, after all, in an aborted conception of theory.

What, then, is moral theory? It is all one with mora in-

sight. And moral insight is the recognition of the relationships in hand. This is a very tame and prosaic conception. It makes moral insight, and therefore moral theory consist simply in the every-day workings of the same ordinary intelligence that measures dry-goods, drives nails, sells wheat, and invents the telephone. Moral theory, then, is the analytic perception of the conditions and relations in hand in a given act—it is the action *in idea*. It is the construction of the act in thought against its outward construction. *It is therefore the doing—the act itself in its emerging.* So far are we from any divorce of moral theory and practice, that theory is the ideal act and conduct is the executed act. This is our thesis.

Wherever there is anything that deserves the name of conduct, there is an idea, a "theory," at least as large as the action. For any act, as distinct from mere impulse, there must be "theory," and the wider the act, the greater its import, the more exigent the demand for theory. Not even customary morality, that of respectability and of convention, is freed from dependence upon theory; it lives off the funded results of some once-moving examination of life.

Perhaps, however, I shall be told that I am somewhat disingenuous in identifying an idea of action with moral theory; that theory, perforce, means a reflective and systematic account of things, while ideas mean simply a mental conception of what should be done. I hope there is some such objector, for it gives me occasion to say that I think that such a separation of theory from idea is at the root of the confusion which I am trying to clear up. My claim is precisely, that an idea of what is to be done, and moral theory are identical; that the sole difference between the idea of a child that he ought to learn the multiplication table, or be kind to his baby sister, and the widest moral theory—the one recognized as theory by every one—is simply one of degree of analysis of what practice is, and not a difference of kind. Action to the child is narrow and partial, and his theory is limited.

What we come to is: Moral theory cannot exist in a book. It is, I believe, a popular superstition to identify science with a lot of formulæ and statements in a book. I have my doubts whether even the physical sciences exist as a lot of general statements held apart from acts. But I am very certain that moral science is not a collection of abstract laws, and that it is only in the mind of an agent as an agent. It is his perception of the acts that need doing—that is, his perception of the existing world of practice in all its concrete relationships.

There is, and there can be, no rigid line between ideas about morals and moral ideas. The former are the latter in the making. It is only as our moral ideas, our conceptions of this and that thing which needs doing, are reinforced and reconstructed by larger inquiries into the reality of human relationships that they are preserved. And it is only as our thoughts about morals realize themselves, only as they become part of the working behavior of the mind toward its concrete duties that they are other than curiosities for the collector of the bric-a-brac of thought. That they are other, that the history of ethical thought is a record of profound interest to him who has the eyes to read, is because this theory is the history of enlarging action; because moral theories are man's first reconstruction of the moral world into a larger and freer one.

Again, it may be asked: What is the relation of knowledge of theory, to that ought which seems to be the very essence of moral conduct? Limiting the question as best I can, I should say (first) that the "ought" always rises from and falls back into the "is," and (secondly) that the "ought" is itself an "is," the "is" of action.

The ought is never its own justification. We ought to do so and so, simply because of the existing practical situation; because of the relationships in which we find ourselves.

A man's duty is never to obey certain rules; his duty is always to respond to the nature of the actual demands which he finds made upon him. A man has not to do Justice and Love

and Truth. He has to do justly and truly and lovingly. Now just so far as he is able to resolve Justice and Love and Truth into specific relations between men and men, so far he will have a definite end in view.

Imagine a scene of ceaseless movement; needs, relations, institutions, ever moving on. In the midst of this scene appears an intelligence, who identifies himself with the wonderful spectacle of action. He finds that its law is his law, because he is only as a member sharing in its needs, constituted by its relations, and formed by its institutions. This intelligence would know this scene that he may know himself. Taking the movement at a certain part and holding it there, intelligence cuts a cross-section through it to see what it is like. Having mastered the situation, intelligence removes its brake, its abstracting hold, and the scene passes on. That to which intelligence sees it moving is the "ought to be." The "ought to be" is the larger and fuller activity into which it is the destiny and glory of the present fact to pass.

This, then, is the relation of moral theory and practice. Theory is the cross-section of the given state of action in order to know the conduct that should be; practice is the realization of the idea thus gained: it is theory in action.

RELIGIOUS.

RELIGIOUS OPINION IN THE UNITED STATES.

SECOND (CONCLUDING) PAPER.*

E. BOUTMY, MEMBER OF THE INSTITUTE OF FRANCE.

Revue Bleue, Paris, December 20.

SCIENCE, poetry, art, philosophy, and religion are the five forms in which our idea of the Perfect finds expression. Of these forms the first four are to some extent objective and particular. If not created, they are at least influenced by individual training and environment; but religion is subjective, universal. Like the lilies that neither toil nor spin, it either blooms spontaneously, or is the product of an effort, of which the soul, in which it comes into existence, is unconscious. It is for this reason, among others, that religion in the United States has, as regards the extent of its development, outstripped all other manifestations of the Perfect. To guard against misconception, however, it seems well to explain that the religion referred to here is not identical with theology. Theology may be described as metaphysics steeped in legend, or, rather, as poetry inflated with metaphysics; but the religion of the United States—or at least of the Protestants in those States—is neither legendary, nor poetic, nor metaphysical; it lacks loftiness of conception; it is hardly more than a system of practical morality. The preaching in all the churches is ethical rather than dogmatic; the differences of opinion which separate the numerous sects from each other, relate to rites and ceremonies, to methods of organization and to discipline, rather than to questions of faith. An American Protestant will, as a matter of course, change his church because he prefers one preacher to another; and, if asked to what sect he belongs, he will not say he is a Baptist or a Congregationalist but will answer "I go to hear Mr. So-and-So." The smaller Protestant communions especially are inclined not to regard the Scripture as a sacred text which must be accepted in its entirety, but rather to treat it eclectically and, as a rule, to reject all that is sombre and menacing in its teachings, in short to relax and brighten dogma. In explanation of this tendency, it may be conjectured that the population of the United States are so accustomed to freedom in all things, that they cannot accommodate themselves to the tyranny of a definite doctrine. The tendency may also be to some extent a result of material prosperity. In a country where everything succeeds, where at the feast of life there is room for all, it must be difficult to conceive a heaven with a narrow gate-

way and a salvation limited to the few. The American is therefore naturally an optimist. He is accustomed here below to a comfortable income and the prospect of a final surplus, and, being imbued with the idea that this happy experience will be repeated in the world to come, he is constantly wandering farther and farther away from the state of mind that characterizes Calvinism.

This general relaxing of dogma is not in practice attended with disastrous results to the community at large, because the practical bent of the American mind and the limitless resources of the country constitute what might be called, in the language of the counting house, a surplus that counterbalances the doctrinal deficit. As an illustration of this remark, it may be observed that lastingly beneficial results have been achieved by associations whose tenets are not only crude and incoherent but dissolute. The class whose position is directly affected by the prevalence of theological laxity are the clergy. Owing to the absence of definite religious dogma, the church in the United States does not reign by divine right. It is only one of the various departments of human life; it is *socia et magistra non domina aut regina vite*; the work expected of a preacher is hortatory rather than didactic; and his success depends on his own merit and industry. The clergy therefore do not speak in the downright tone of transcendental superiority, that characterizes the sacerdotal class in Europe. They readily adapt themselves to the position which is assigned to them by popular opinion. As an instance of the flexibility displayed in this respect by prelates of even the severely intolerant Roman Catholic Church, it seems worth while to cite the case of Cardinal Gibbons, who votes against the doctrine of papal infallibility, condemns the Inquisition, censures the massacre of Saint Bartholomew, is significantly reticent with regard to contemporary miracles and pilgrimages, courteously refers to Protestants as "my dissenting Brethren," calls the members of the Anglican Church "our friends the Episcopalians," and offers, metaphorically speaking, to shake hands with all sects that believe in the divine mission of the Lord Jesus Christ. The foregoing remarks apply with peculiar force to religious evolution in the Far West. In all parts of the United States the population is shifting, but in the Far West it is more than shifting, it is nomadic; and it cannot be pursued in its peregrinations by sacerdotal religions, encumbered with the heavy baggage of complicated rites and numerous sacraments. The settlers therefore leave an elaborate religion like Roman Catholicism behind them. Their religious development, if it can be so called, is almost exclusively ethical.

It may not be out of place to say a few words here with regard to the religion of the future. Up to the present time religious evolution in the United States has been affected by four distinct influences, namely, the vigorous puritanism of the population of the North Eastern States, the "individualism"—the disposition to escape from social restraints—which marks the people of the West, the absence of culture—of superior culture at least—among other sections of the descendants of the early colonists, and the crushing preponderance throughout the country of practical, over-speculative, activity; but the strength of these influences is steadily diminishing. The unity of the puritanic North-East is being destroyed from without, by the influx into that region of Irish and French-Canadian Roman Catholics, and from within, by the spread of Unitarianism, Universalism and Agnosticism; the individualism, and with it the diversity of religious beliefs, in the West, are gradually yielding to the growing influence of civilization; the rapid multiplication of universities is causing a wider diffusion of high culture; the complete occupation and cultivation of the soil are tending to diminish practical activity, by depriving it of one of its principal objects, the acquisition of land; and, lastly, the accumulation of riches is creating a wealthy class with leisure and taste for speculation. Whether all these changes will eventually produce some new, but definite, system of theology, or will simply result in still greater laxity in the interpretation of religious dogma, is a question which seems at present to be almost insoluble.

*The first paper appeared in the LITERARY DIGEST of January 3, p. 266.

RELIGIOUS UNBELIEF.

Quarterly Review, London, October to December.

RELIGIOUS unbelief, contemptible when it is the outcome of animal passions, rebelling against "creeds that refine and restrain," is, at all events, respectable if it is the result of conscientious inquiry. There is a true sense in the oft-quoted lines of Lord Tennyson concerning the faith that lives in honest doubt. Hence the care with which it becomes us to judge the motives of those who reject Christianity. Of the most of these persons, even of the portion who use their pen to explain their views, it is difficult to be quite sure that the opinion of those who know them is correct. But of one prominent man of letters, whose influence in the civilized world is more diffused, more penetrating and more active than that of any other living Frenchman, we have abundant means of judging. And it cannot be without a good influence on the most religious spirit, to weigh carefully the mental dispositions and tendencies of the Frenchman to whom we allude, M. Renan.

He has called himself "*un prêtre manqué*." How far will a careful student of his writings approve of this description of himself? Our own opinion is that M. Renan is right in so calling himself. The faith of his childhood dwells with him as a sentiment. Its poetry survives, side by side with the criticism which has been fatal to it as a creed. Here is an explanation of the two voices which are constantly heard throughout his writings. It would be easy to accumulate from his volumes passages breathing the deepest spirit of piety; that abnegation, that elevation, that idealism, which are the essence of all religions.

More guarded must be our attitude toward his claim that he alone, in his time, has really understood the Divine Founder of Christianity and the Umbrian Saint, in whom the image of the Crucified seems most perfectly reproduced. Still, unquestionably, whatever grave objections may be made, and ought to be made, from the point of view both of critical science and of religious reverence, we cannot deny that he presents a *living* embodiment of the purest idealism, where the popular theology has been too apt to offer a dead abstraction.

M. Renan is, in fact, a priest, whose gospel is religious sentiment; and a critic whose, last word is that for such sentiment no basis of fact is within reach.

There is, at the present moment, a strong revival of mysticism in France, by a sort of natural reaction from the coarse and vulgar earth to earth philosophy which for so long has made such proud boasting in that country. We find its tokens everywhere in literature, from the reasoned treatise to the unreasonable romance. It may doubtless be, in many cases, mere affectation, mere dilettantism. But, taken as a whole, it is something more. It represents the insatiable craving of man's spirit for nobler nourishment than the swinish husks which alone Materialism has to offer. It represents the aspiration after the supersensual, the eternal, the divine, which no fork of Positivism will ever expel from humanity. To this craving, this aspiration, M. Renan ministers with poetry derived from the Old Testament and with poetry borrowed from the New.

If Christianity depended upon a pseudo-scientific view of its sacred books, formed at an unscientific period, and irreconcilable with the conclusions of real science, Christianity would be doomed. The "traditional thesis," as M. Renan expounds it, is, to a certain extent, in this case. We must say the same of old unhistorical views of Christian dogma, such as that which represents the doctrines of Christianity to have sprung, full-formed, from the Divine Founder, like Pallas from the head of Zeus. The metaphysical formulas, in which faith embodies its ideals, have antecedents and require due preparation in time. Creeds are as essential to religion as words are to thought. Neither can exist without symbols. But the

symbolized is greater and deeper and older than the symbol.

Nor does this view in the least deny or impugn the Christian revelation. The facts of the Divine Life, with their redemptive and recreative energy, are not the subject of evolution. The Confessions in which we sum up one appreciation and interpretation of these facts, are slowly elaborated by the human intellect. It is impossible to deny this, without shutting our eyes to the plainest lessons of ecclesiastical history. But we cannot, for one moment, allow that the historical fact of the gradual growth of the Christian creed—"*occulto velut arbor ævo*"—supplies a valid argument against it, any more than we can allow that facts established by modern exegesis regarding the date, authorship, or scientific language of the Christian Sacred Books, affect their real claims upon our religious reverence.

As to that apprehension of the gradual evolution of dogma, which M. Renan thought incompatible with the sincere profession of the Roman Catholic religion, we may remark, that it is, in substance, the foundation of Cardinal Newman's "Essay on Development," the orthodoxy of which, so far as we know, has never been called in question by the authorities of his Church.

Finally, M. Renan argues that a supernatural fact—a miracle—is impossible, because it would be abnormal; an infraction of the order of the universe; a violation of law. But everything depends upon what is meant by "norm," "order of the universe," "law." Better is the definition of Kant, that "miracles are events in the world, with the laws of whose working we are, and always must be, unacquainted."

There is profound truth in Goethe's dictum that the mere Understanding finds matter for laughter in everything, the Reason in hardly anything. If we admit that M. Renan, has the faith that lives on honest doubt, we must still insist, that Reason is an endowment, in which he like Voltaire before him, is terribly deficient. And it is precisely the quality essential for a just view of these supreme problems of thought, with which M. Renan has so much occupied himself.

THE TWO RELIGIONS.

FRANCES POWER COBBE.

Contemporary Review, London, December.

THE religions of mankind, howsoever variously classified as Natural or Revealed, Heathen or Christian, Monotheistic or Polytheistic, are, morally, of two orders only—the worship of Power and the worship of Goodness. It is my purpose in this article to trace the line of cleavage between the two.

The earliest religions of the world (modern authorities seem unanimously to agree) were modifications of Nature-worship: the solar myths forming the basis of them all, and the heavenly bodies being the first objects of adoration. Assuming this to be universally true, and that Sun and Moon-gods, the Thunderer and Sea-god were supreme divinities in the eyes of primitive men, we find obvious reasons why Power-worship, pure and simple, was the earliest form of their religion. These deities were, to the plainest apprehension, alternately beneficent and maleficent; and the single object of their worshippers must have been to propitiate their favor or avert their displeasure.

It is difficult for any one brought up in the atmosphere of English piety, and trained to regard religion and righteousness as inseparable, like the two sides of a shield, to dissociate utterly the two ideas; but a little reflection will prove that, on the basis of Nature-worship, religion could have nothing whatever to do with righteousness; nay, that if it influenced conduct at all outside the performance of rites, it must have been in a direction adverse to morality. While the deities of the sky were believed to be such as Tennyson's Artemis, or such as Homer drew—Zeus and Hera, Ares and Aphrodite—re-

vengeful, treacherous, lustful, and cruel, their worshipper could not possibly imagine that they would be specially pleased with him for being placable, just, chaste and merciful. If men could gain their favor, it must be by building them temples, multiplying statues representing them, offering them hecatombs of cattle and sheep, or human victims, if they were gloomy deities, like Moloch, and by the celebration of Bacchanalian orgies on the mountains, or by nameless licentiousness in Babylonish temples.

The most elevated sentiment which it is possible to connect with this simple Power-worship was Gratitude, evinced when the worshipper attributed to his god the cure of disease, salvation from shipwreck, or victory over his enemies. Greek religion has left abundant traces of such thankfulness.

Among the Hebrews, in the time of Joshua and the Judges and of David, the history would indicate that the worship of Jehovah was little better than a barren Power-worship; the character attributed to him being grossly cruel. The God, "after whose own heart" was thought to be the man who houghed a thousand horses, could only be worshipped as a God of Power.

But Power-worship, pure and unmixed, can have prevailed only in the darkest ages of the world. It was the condition of infancy, when the babe begins to notice the persons and things around him, and to cling to his mother or his nurse, wholly irrespective of her moral character. It is not till a later stage that there is any moral judgment by the dependent, of the actions of the being on whom he is dependent. The dawn of the true religious consciousness must have taken place among early nations, concomitantly with the first development of the moral sense. When the "ages before morality" (the valuable discovery, one may say, of the Master of Baliol) had passed away, and men began, in a dim manner, to distinguish justice from injustice, so soon, the idea of a supreme Judge, ruling over kings and punishing iniquity in high places, seems to have come home to them.

And as the loftiest minds, in East and West, caught a glimpse of the rising sun, and learned to recognize moral excellence, and to renounce the grosser offenses; so, too, the same minds began to turn to the *Divine* justice and goodness in loyal devotion. "God is with mortals by Conscience," says Menander, in one of the few fragments left by that old poet-seer; and *through* Conscience I am convinced that mortals found Him.

Thus, in the second stage, we may conceive of the original Nature-worship, with its unadulterated idolatry of Power passing into a mixed theology, derived from two different sources. In it the names of the old Nature-gods were retained, but their characteristics were altered, and nobler qualities attributed to them.

A noteworthy fact concerning this stage of progress is, that in it the human idea of the gods was not only elevated, but unified. Men in India, Persia, Egypt and Greece did not, indeed, cease to believe in the existence of a plurality of Divinities, but in each country and age, they seem to have adopted one Deity out of the traditional Pantheon, and to have addressed to him all their more serious devotions. This historical phenomenon, which has given rise to the untenable hypothesis of an original universal Monotheism, affords, I venture to think, an unmistakable indication of the true source of the purer religion which was dawning on mankind, and for this reason: that the compass of the moral sense always points to *One* Lord of Conscience, and the spiritual intuitions of the religious sentiment, no less steadily, turn to *One* Divine Presence, *One* Hearer of Prayer. Outward Nature (save in the conclusions of far-advanced science) always suggests a multiplicity of authors, so that even now, like Blake, we start, to think that He who made the lamb made the tiger also. The inward nature of man, on the contrary, turns, like a sunflower, to *One* Sun of Righteousness.

Beyond this transition stage of illogical blending of Nature-worship, and Spiritual Worship, man at last made a further step forward. The Nature-gods sunk nearly or altogether below the horizon, and Prophets arose in the East and West, proclaiming a God—not thought of primarily as Lord of Sun or Moon or Thunder, but as Judge and King of men, the author of the Mosaic Tables of Moral Law, or of the Greek's "unwritten law Divine, immutable, eternal," the friend of the righteous and punisher of the wicked.

Power-worship is remorseless. Wheresoever it prevails, *there* the interests of the Temple, the Priesthood, the Church are paramount to every moral consideration. Whenever we find that a man's religion makes him more deliberately self-interested, more inclined to tamper with truth and justice, wherever the interests of his sect are involved, and more given to seek Divine favor through sacerdotal mediation than by spiritual worship, and a life of love to God and man; *then* we may be sure that we see one who is at heart a Power-worshipper, and that whatever be his nominal creed, and however he may reiterate the cry of "Lord, Lord" to Jesus Christ, from matins to evensong, his religion is rank Paganism. He is indeed ready to bow the knee to one he believes to be *now* King of Heaven; but had he seen Jesus in Pilate's Hall, he would have deemed him a heretic and blasphemer, and cried, "Crucify him!"

MISCELLANEOUS.

HOW NOT TO MAKE A WILL.

FRANK RUDD.

The Surrogate, New York, January.

EDWARD SUGDEN, Lord St. Leonards, Chancellor of England, and one of the greatest of British equity lawyers, wrote a learned and urgent monograph on the duty of every man to make a will. Having occasion, some time afterwards, to die himself, he excited deep surprise and satirical comment, by totally failing to practise what he had preached.

Astonished posterity could give no explanation of this. I have a private one of my own. It is that the great lawyer made up his great mind later on, that it was a man's duty *not* to make a will. A good many more or less lamented rich citizens of America could, if permitted to revisit earth and free their minds, show a good deal of force on that theory.

The best way to make a will is not to make one. But there is more than one way of not making a will. And decidedly the poorest way of not making a will is to make it yourself. To those who have made their own wills the legal profession owes a debt of gratitude, measured by large annual payments of needlessly sacrificed dollars. It is little enough to do in return, to indicate in a familiar way, a few of the pitfalls into which the knowing testator and the green practitioner are oftenest found to tumble.

First—Don't ever forget to leave executors or to provide more than one, *even if you do nothing but what the law would do with your property*. Remember, an administrator has ordinarily to give bond for twice the amount of your estate, and if it is large, the amount becomes prohibitory, and over bowls your estate into the cast-iron hands of a trust company, which need give no security.

Second—Find out what disposition the law makes of your property, and don't meddle with it except where you are sure after serious consideration, that you can better it. I have drawn three wills in the last two years, which simply appointed executors and stopped right there; and they are the only wills I feel dead sure will never be contested.

Third—Understand that, broadly speaking, your executors

have nothing to do with your real estate, except as your will puts them in charge of it. Now, whatever powers you do give, don't give them in blind phrase or doubtful shape. Let them be express and not implied. Unless his power is clear, your executor hesitates to exercise it, and then comes a balk, and then a suit to construe the will, with an attorney for every single legatee; and a special guardian for every possible infant, and costs and counsel fees,—payable out of the estate naturally—all along the line.

Fourth—As a rule, don't be afraid to give your executors power to sell your real estate. Such a power comes in very handy in a division, and in estates left without it there is apt to bloom that consummate flower of equity, the Partition Suit, which is to your real estate what the suit for construction of a will is to your other estate, only more so.

Fifth—Don't put your family too utterly under the discretion of your executors. Many men can be trusted with money who cannot be trusted with power, and our civilization breeds no tyrant more impossible to get rid of than him, and yet his victims know that he exercises his discretionary powers with petty prejudice or even malice, and they are helpless.

The best practical safeguard against this is to leave at least one of your immediate family a co-executor. So if you have a goose for a wife and you know it, it doesn't follow that you don't want to make her an executrix.

REMINISCENCES OF AMERICAN HOTELS.

MAX O' REILL.

North American Review, New York, January.

THE American hotels are all alike.

Some are worse.

Describe one and you have described all.

In them don't ask questions. All the rules of the establishment are printed and posted in your bedroom; you have to submit to them. No questions to ask. You know everything, and nobody else in the house does. You will have to be hungry from 7 to 9 A. M., from 1 to 3 P. M., and from 6 to 8 P. M. The slightest infringement in the routine would stop the wheel; so don't ask, for instance, if you could have a meal at 4 o'clock; you would be taken for a lunatic, or a crank, as they call it in America.

No privacy. No coffee-room, no smoking-room. No place where you can go and quietly sip a cup of coffee, or drink a glass of beer with a cigar. You can have a drink at the bar and go and sit down in the hall among the crowd.

A notice in your bedroom tells you what the proprietor's responsibilities are, and at what time the meals take place. Now, this last notice is the most important of all. Woe to you if you forget it! For if you should present yourself one minute after the dining-room door is closed, no human consideration would get it open for you. Supplications, arguments, would be of no avail. Not even money. If you arrive at one minute past three (in small towns, at one minute past two), you find the dining-room door closed, and you must wait till six o'clock to see its hospitable doors open again.

The chief waiter at large hotels in the North and the West is a white man; in the South he is a mulatto or black; but, white or black, he is always a magnificent specimen of his race. If the Southern head-waiter looks like a prince, what must we say of the head-waitress in the East, the North, and the West? No term short of queenly will describe her stately bearing, as she moves among her bevy of reduced duchesses. She is "divinely tall," as well as "most divinely fair," and, as if to add to her importance, she is crowned with a gigantic mass of frizzled hair.

Nevertheless, the American hotel is cheap, and gives you more for your money than any hotel in France, England, Germany, or Switzerland.

RAILROADS PIONEER THE WAY.

CYRUS C. ADAMS.

Goldthwaite's Geographical Magazine, New York, January.

ONLY three years ago, the German explorer, Dr. Von den Steinen, discovered, near the headwaters of the Xingu River, one of the great southern tributaries of the Amazon, Indian people who had never heard of white men, and who thought the whole world was comprised in the forests and rivers around their savage home.

To-day we hear that the great Central Railroad of Brazil, on its way from the sea a thousand miles to Cayuba, is approaching within a hundred miles of these simple savages. The mightiest factor in modern progress will produce its magic transformation, in a region that has not grown since the world was young; and this is what the railroad is doing in every part of the world, where civilization is getting a foothold.

It probably occurs to very few travellers, who, in a few days, cross our continent in most luxuriant fashion, that they gaze from the palace car windows upon the very places where, some decades ago, Fremont and other pioneers sweltered under torrid heat, or floundered and froze in mountain snow-drifts, eating their horses and mules, perishing of hardships and privations, as trying as those that Livingstone and Stanley encountered in Africa. We know now there is no part of our continent, not even the edge of the frightful Colorado canon, which the audacious railroad surveyor is not ready to invade with his chain and compass, blazing the way for the grader and track-layer.

The railroad builders of North America are our greatest explorers to-day. Only three or four years ago, the geographer of the U. S. Geological Survey said, that railroad engineers had given us nearly all our lists of altitudes—had, in fact, pioneered the way in the scientific study of our topography. Five or six years ago, no white man had ever set foot among those wildest of snow-clad mountains, the Selkirks of British Columbia. It is believed that no Indian, even, had ever ventured among these lofty mountains, and mighty glaciers. To-day we number the Selkirks among the pleasure-grounds of the continent. The traveller from the Atlantic need not leave his car till he is set down among some of the mightiest glaciers in the temperate zone. The snow-clad peaks reëcho the shrill blasts of the locomotive, and the inaccessible and unknown Selkirks figure, at last, in railway time-tables.

Many people smile at the idea of building a railroad to Northern Alaska and across Bering Strait, to give us one all rail route from New York across Asia to Paris; but the dream seems very little wilder than the project of joining New York to Buenos Ayres by rail, and this scheme has been stamped with the approval of the Pan-American Congress, pronounced feasible by competent railway authorities, and several railroads are now in course of construction along the Andes in South American States that will surely be links in the great International Highway.

If one were asked to point to some enterprise now in progress, of surpassing significance and importance, he might well direct attention to the 3,000 men who, with pick and shovel, are levelling the ground north of Kimberley, preparing the way for the track-layers who are soon to lead the locomotive through the wilds of Africa far toward the Zambesi River.

A good deal of the recent legislation in regard to railroad questions, does not seem to have been inspired by broad and intelligent views of the paramount part railroads are taking in the development of this country. The crying need of the great West to-day is more railroads; and as our people come to understand how large a part of the blessings they enjoy come from the development of our railroad system, they will insist that no important legislation prevent these enormous interests from earning a fair income upon the capital invested, and that no policy be pursued which prevents a wise development of railroad systems in every part of the country.

Books.

THE EVOLUTION OF MAN AND CHRISTIANITY. By The Reverend Howard MacQueary. 12mo, pp. 410. New York: D. Appleton & Company. 1890.

[It is seldom that an author's first book attracts so much attention as this volume. One result of it has been that Mr. MacQueary has been tried for heresy, and his trial has made his name known all over the United States, and not improbably, on the other side of the Atlantic. It is not surprising that good people have been shocked by his conclusions, for these and the opinions of orthodox theology are wide asunder as the poles. Upon the doctrine of evolution, Mr. MacQueary has reconstructed the Christian faith as held by evangelical Christians. He finds in the leading principles laid down by Darwin, Spencer, Huxley and their followers nothing that cannot be reconciled with Scripture. Though he is a clergyman in the Protestant Episcopal Church he does not consider his views inconsistent with his ordination vows. It is true that at his ordination he declared that he was persuaded that Holy Scripture contains all doctrine required as necessary to eternal salvation through faith in Jesus Christ; and promised that he would teach nothing but what he should be persuaded might be concluded and proved by Scripture. That promise, however, according to Mr. MacQueary's idea, left him the right of private judgment, and in exercising that judgment, he has been persuaded that the propositions of this book can be concluded and proved by Scripture. The work is divided into two parts: "The Evolution of Man," and "The Evolution of Christianity." The author's views are set forth with clearness, simplicity, method and frankness, though with entire modesty.]

There is no opposition between the ideas of God and Nature. The forces of Nature are naught else than *different manifestations* of the Divine Will; the laws of Nature naught else than the regular *modes of operation* of that Will, unchangeable because He is unchangeable.

Man has been evolved from a lower animal form. The evidences of this proposition are derived from four sources, viz., Palæontology, Morphology, Variability and Embryology. Some scientists and theologians have been compelled to grant that man's *physical* organism has been developed from a lower animal form, but they draw a line at his *spiritual* nature, asserting that his spirit could not have been evolved from the *anima* of animals. For my own part I see no possibility of drawing so imaginary a line, and, therefore, I accept the evolution of man, *body and soul*, from the lower animals.

Theology attempts to refute the evolutionists' explanation of the origin of man, without being able to offer an explanation of that origin. That attempted refutation is based on the Book of Genesis, *a document whose meaning and authorship are so hopelessly uncertain that the most learned and devout minds cannot agree on either the one or the other.*

The human race, according to an Archbishop in the Church, who lived about three hundred years ago, is but six thousand years old. But science proves indisputably that man's first appearance on the earth must have been very remote, at least twenty, perhaps a hundred thousand years or more ago.

As to man's primitive home and condition, theology claims that the first man was created in the full perfection of his nature, and that his home was in some Eden, which has been variously located, not only in every part of the world, but even outside of it. This claim is made on "the authority of Scripture." But "the authority of Scripture" is the very point to be proved. We have no more reason to believe that our Genesis is inspired than we have to believe that George Smith's "*Chaldean Genesis*" is inspired. Science, on the contrary, shows that, for thousands of years before the origin of the oldest known civilization, men were savages of a very low type, and it is now generally admitted that Man's birthplace was in a region covered at present by the waters of the Indian Ocean. The main reason that theologians object so strongly to the scientific theory of man's primitive condition, is its inconsistency with the popular doctrine of man's fall and depravity in Adam. This doctrine, however, is not sanctioned by Scripture, as is shown by Canon Row, of England, in his "*Future Retribution*."

In passing from the consideration of "The Evolution of Man" to "The Evolution of Christianity," the first thing to be considered is the "Documents." When and by whom were the books of the New Testament written? Whatever else the Bible may be *proved* to be, it is a book, and like all other books it must submit to a critical examination. That examination has been made, with the most reverent spirit, by many critical experts, most of whom would gladly have found the New Testament to be exactly what popular theology claims it to be. The final result of the consideration of these experts is that the Ten, Epistles ascribed to Saint Paul, especially those to the

Romans, Corinthians and Galatians, are his works; that the Revelation is Saint John's; that the first three Gospels are NOT the works of Matthew, Mark and Luke, but contain merely certain "notes" made by those disciples, which were worked over by the authors of our Gospels some time between the years 70 and 125 A.D.; that the Gospel of John was written by a Philonic philosopher, probably a disciple of Saint John at Ephesus, some time between the beginning and middle of the second century; that the Acts was written by a Gentile disciple in Asia Minor—perhaps at Ephesus—between the years 75 and 125 A.D., and was based on notes by Saint Luke on Saint Paul's missionary journeys. The origin of the remaining books of the New Testament it is not necessary to consider for the purposes of this book.

In discussing the relation of evolution and miracles it is important to remember, that while the evolutionists deny the actual occurrence of many, if not all, given instances of miracles, none deny the *possibility* of such occurrences, and this for the simple reason that such a denial would be utterly absurd. I do not deny the possibility of miracles. I believe in the existence of an infinitely wise and powerful Being, who creates and governs all things, and upon this basis rests the possibility of miracles. A miracle, according to such philosophy, is *simply one mode in which the Infinite Spirit manifests himself*—literally an extraordinary event. While I do not believe in the Bible miracles in the gross, so to speak, I do believe that really wonderful and, properly speaking, miraculous events are recorded in the New Testament, *but those events were different from what they are commonly supposed to be.* The real reason that the efforts to explain, or explain away, if you please, the alleged miracles of Christian history are so distasteful to most people is, not their intrinsic weakness—not because they are based on an assumption of impossible or improbable facts—but rather the false notion that they and they alone can prove the *divine* character of Christ. In refutation of this silly notion I would ask the simple question, Did the miracles of Elijah or Elisha or the Apostles prove their divinity? No!

"But," it will be asked, "what are you going to do with the Virgin-Birth and Resurrection of Jesus?" As to the former, the *improbability* of such an occurrence can be destroyed only by the most *overwhelming evidence*. Yet it is undeniable that the historical evidence on this subject is notoriously weak. Only two of the Evangelists record this event—Matthew and Luke—but we do not know on what authority their accounts rest. The Epistles of St. Paul contain no evidence as to the Virgin-Birth. It is easy to understand how such a story should originate. Saint Matthew, a devout Jew, writes with the avowed purpose of showing that Jesus was the Messiah of the Jews, and it was, therefore, the most natural thing imaginable that Saint Matthew—if he wrote that part of the Gospel bearing his name—should apply to Jesus Isaiah's prophecy, as it stood in the Greek version of that Prophet—that a Virgin should bring forth a Son. The Greek version of the Old Testament, it is certain, was used by our Evangelists. Every scholar now admits, however, that the Hebrew word must be translated *young woman* and not *virgin*. On this mistranslation has been built the story of the Virgin-Birth.

The Resurrection of Jesus is the best attested miracle in the history of the world. I believe that in the case of Jesus we have sufficient evidence of his *post mortem* manifestation. This manifestation, however, was a *spiritual*, not a *bodily*, manifestation. All the early disciples *believed* that they saw Jesus after His death. This was not a subjective hallucination of theirs, but a *real objective* manifestation of the spirit of Jesus from the unseen sphere. Around this kernel gradually grew the husky narrative of the Gospels, whose authorship is so uncertain; whose conceptions are so grossly materialistic; so inconsistent with the conceptions of the unseen sphere which scientific theology forces upon us, that we must set them aside as valueless.

As to the inspiration of Scripture, the theory of verbal inspiration is heathenish; it is contradicted by the Bible itself. Since the Reformation, has grown up a Bibliolatry, which, while it professes to honor Holy Scripture by its irrational worship, really dishonors it by treating the Bible as a talisman and a fetich. If we find truths in the Pentateuch, *so far* its author was infallible. If we find truths in the Psalms, the Prophecies, the Gospels or the Epistles, *so far* their authors were infallible, and *no further*.

What Evolution has to say on the subject of the Trinity is this:

First, it traces the general ideas of Deity to their fountain-head, showing how the rites of ancestor-worship, fetichism, Nature-worship, idol-worship, anthropomorphism, etc., finally converged and blended into one stream—monotheism. Secondly, it traces the speculations concerning the specific nature of One Supreme God to their human origin, and shows, in particular, that the Trinitarian theory originated by a combination of heathen philosophy with Semitic theology, and hence we are at liberty to accept or reject such speculations, according to their rationality or irrationality.

The exact way in which Science—Evolution in particular—affects the doctrine of the Incarnation, or the Divinity of Christ, is not by denying the possibility of such an event, but by explaining how the idea of divine incarnations in general and of this Incarnation in particular may have naturally arisen. Philosophic theology claims that the union of the human spirit of Jesus with the Divine is essentially perfect.—i. e., it is a complete union of thought, feeling and will; we have in this case, in the most profound sense, "two souls with but a single thought—two hearts that beat as one." And this perfect union in thought, feeling and will of the human Jesus with the Divine Spirit constitutes Him the Only Begotten Son of God—the God-Man. If we remember, then, that the Spirit of Jesus, in its essence, must have been Divine; must have been an effluence from God; we are perfectly safe in worshipping It; we are doubly safe, if we believe that this Divine effluence is most intimately united with its Eternal source.

As for the Atonement, Evolution so exalts our idea of Deity as to preclude such a dogma. It purges this idea of its low anthropomorphism, and reveals a God of Infinite Wisdom, the Creator and Governor of all things. Evolution does not simply tear down, "take away," the old view; it gives us a higher and better doctrine in its place. That doctrine, as gathered from Reason and Revelation, seems to be this: Man is a sinner, i. e., a being endowed with the power to obey or disobey Divine Law; who does disobey that law. He therefore suffers, as a natural, necessary consequence, certain ill effects which we call punishment. How shall he escape from such punishment? By *escaping from sin and by no other means*. God, his Father, therefore sends Jesus to save His people from their sins, first by setting them an example of perfect obedience to God's will, and then by assigning a motive to virtue strong enough to enable men to live soberly, righteously and godly. That motive is the fatherly love of God towards man; which love was manifested in the mission and person of Jesus.

Nothing more decisively indicates the intellectual progress of this century than the change which has come over the popular views of heaven and hell. We must give up the crude idea of Heaven and Hell as places, and think of them as states or spiritual conditions.

Evolution sheds new light on the sorely vexed and most difficult problem of evil in this world. It points out the absurdity of the crude, grossly materialistic view of a bodily resurrection. It affords the strongest argument in favor of immortality by showing that the human spirit is

The one far-off, divine event
To which the whole creation moves.

In the Church of the Future, our idea of Miracle will be changed; our idea of Divine Justice will be exalted and purified; the ecclesiastical anathema will descend, not upon *views held*, but upon *life led*—and the Church will "admit into Christian communion every one who desires to be accounted a disciple of Christ, and humbly endeavors to follow in the footsteps of his Divine Master."

MURVALE EASTMAN, CHRISTIAN SOCIALIST. By Albion W. Tourgée. Cl., 12mo, viii-545pp. New York: Fords, Howard & Hulbert.

[Murvale Eastman is a thrilling story of every-day life, presenting familiar types in the picturesque setting of romantic scenes, and like all Judge Tourgée's works, written with a purpose indicated with sufficient distinctness in the title. The term "Christian Socialism" is, in a certain sense, indefinite, inasmuch as any Socialist being a Christian, might find justification for his particular shade of Socialism in the teachings of the Master, even although its necessary organization were such as to necessitate the disruption of the existing social order; but Murvale Eastman does not lay himself open to any charge of dangerous demagoguery; he asserts in clear, unmistakable language, that the existing order of society, favoring as it does the concentration of wealth and power in a few hands, and limiting the opportunities of the many, is such as to demand the Church's earnest deliberation, and to call for the organized effort of Church and State in their several spheres to remedy the evil; the Church by urging on

its members the practical obligation of the commandment, "Do unto others as you would that they should do unto you," the State, by repealing or amending all laws which tend to favor the rich at the expense of the poor. Christian Socialism, as taught by Murvale Eastman, has nothing in common with the popular conception of Socialism, and is so called only because it is an attempt to ameliorate social conditions in harmony with the teachings of Christ. The Rev. Murvale Eastman is as orthodox as a banker or a coal baron on the subject of Individualism, as will be readily seen from the following extracts from his sermons.]

Community of goods implies not merely a lessening of individual burdens, but a restriction on the domain of individual duty. The tendency of Christianity is in exactly the opposite direction, toward the expansion of individualism and the extension of individual responsibility. All healthful progress in the Church, and in the civilization that Christianity has colored, has been in that direction. The communism of the early Church at Jerusalem was only a first experiment in which Christian believers sought to find out a way to carry into effect Christ's teachings as to human conditions. . . .

The social function of Christianity is not merely to relieve want or exercise charity, but to incline the hearts of men in their individual, corporate and political relations, to refrain from doing evil, and induce them to assist rather than to oppress the weak. . . . I believe it is the present duty of the Church to turn away for a time from the "mint and cummin" of religious theory, forget for awhile the selfishness of salvation, and consider what we may do for human betterment, to lessen human woe, to increase the sum of human happiness. . . . The common duty of man is to help his fellow; and the measure of help he is called upon to give is the surplus of his strength, knowledge and wealth—what he could spare without detriment to his own health, comfort, growth, and the duty he owes his family and dependants. To refuse it is to disobey the divine injunction. This is the personal, the individual side of this behest; the responsibility thrown upon every believer as to his own individual action.

The function of the Church as an element of civilization is not to prescribe methods, not to devise remedies; that is the function of government, the duty of society. The function of the Church is only to inspire action, to provide impulse, to exalt and purify motive, to incline man to apply the Christ-spirit to collective human relations.

[The story abounds in surprises, and in scenes of dramatic interest. Murvale Eastman is affianced to Lilian Kishu, the pretty daughter of the wealthiest and most influential of his deacons, worshipping her as something too pure for earth, while she, a typical product of nineteenth century civilization, and free from illusions, has a high respect for him as a lover, but hardly thinks him up to the standard of Frank Marsh as a lover. Murvale Eastman first comes on the scene in working clothes, taking part in a strike of the street-car men, saving a scab—Jonas Underwood—from the violence of the strikers, and undertaking to drive the car for a month that Underwood, who has been pretty well shaken up, may keep his place and get a chance for recovery.

Jonas Underwood, educated, intelligent, of great force of character, lofty purpose, and stern independence, is a man beaten down in the struggle for existence, in which the self-conscious deacon has risen to the surface; and when, in the course of the story, the thread of each man's life is unravelled, it transpires that the deacon owed his start as a speculator in real estate, to money raised on an opal, which chance threw into his hands along with Jonas Underwood's girl child, while Jonas himself, animated by a sense of patriotic duty, was away fighting for the maintenance of the Union. Again, the land in which he invested the money, and which had meantime been built over and grown to be worth millions, proves to be part of a park which Jonas Underwood's father gave to the city, under conditions which had been recklessly violated on the supposition that no heirs of the donor survived. Jonas Underwood, who knew of the gift to the city, but nothing of the conditions with which it was saddled, had come back from the war with broken health and reputation, having received a bullet wound, and been taken prisoner, and entered as a deserter, while on picket duty for a comrade. A fragment of the bullet lodged in his lungs, but a pension was denied him on the ground that he was only suffering from hereditary lung disease. And so, while Mr. Kishu was achieving wealth and respectability on a loan raised on Underwood's opal, Underwood himself had struggled valiantly, but barely successfully, in keeping his wife above absolute want. But there came an eventful day during Jonas's illness when he determined to seek a little fresh air in the nearest park. Here he coughed up the fragment of lead, was borne into the vestry of the "Golden Lilies," and found in the pastor of the church the man who had taken his place on the cars.

Meantime Mr. Kishu, enraged that Murvale Eastman had gone off on a tangent without consulting him, determined to procure his dismissal, and caused Lilian to break her engagement, which entailed no great sacrifice on her, the more so that she counted confidently on Murvale pleading for its renewal; but Underwood, having established his right to the park and discovered the missing opal on Lilian Kishu's finger, involves Kishu in lawsuits which threaten his utter financial ruin. Underwood insists on the restoration of his daughter as the price of moderation, and this is beyond Kishu's power, for all traces of her are lost. Murvale Eastman has, however, found her, and made her acquainted with her parents before the relationship is suspected. The story ends happily, as all love stories should, but, as to who married whom, that is left for the reader to discover.]

The Press.

POLITICAL.

BERING SEA CONTROVERSY.

Boston Journal (Rep.), Jan. 8.—It is impossible to give too much praise to Secretary Blaine's long dispatch of Dec. 17 to Lord Salisbury on the subject of the seal dispute in Bering Sea. In historical research and clear-cut logic, no less than in vigor and force, it equals the highest expectations entertained of Mr. Blaine by any of his fellow-countrymen. It cannot but produce a profound impression in Europe as well as in America. Enemies of the Administration who were looking and hoping for some unreasonable contention to weaken the American case will not discover it. Mr. Blaine distinctly disavows any desire to regard Bering Sea as a *mare clausum*, and he reiterates his willingness to submit the dispute to arbitration, providing that it is the real question that is thus submitted, and not a mere subordinate issue.

The body of the dispatch is a masterly argument which buries Lord Salisbury so completely that it is difficult to see how he can ever emerge. England's main reliance in the present controversy has been an assertion that the peculiar rights which we are now claiming in Bering Sea for the protection of the seal fishery are precisely the same rights against the exercise of which by Russia our own and the English Governments successfully protested seventy years ago, when Alaska was a Russian colony. Of course, if this view of the case could be sustained, our position would be rendered untenable, and to this object the British Foreign Office has addressed itself with all the adroitness and audacity at its command. But it has met more than its match in the resistless logic of the American Secretary of State. Mr. Blaine demonstrates conclusively by historical citations that the rights against which we once protested and those which we now claim are not identical; that our protests had reference only to Russia's pretensions of exclusive jurisdiction over the Pacific Ocean from the latitude of 54° 40' northward to the southern shore of the Alaskan peninsula and the Aleutian islands; that Russia's exclusive title to the fisheries of Bering Sea was never disputed, nor as much as questioned either by England or the United States, and that after Alaska with all its rights and privileges was transferred to our possession our title to the fisheries was never disputed by England until 1886, when the first poachers set sail from Victoria. There is not a weak link in the chain of argument anywhere. And as if to still further fortify our position against all possible attack Mr. Blaine cites two conspicuous instances in which Great Britain has assumed exclusive and absolute jurisdiction over a large area of the high seas—first when Napoleon was a prisoner at St. Helena, and Parliament ordered not only that no vessel should touch at the island, but that any one should be confiscated caught "hovering" within eight leagues of the coast, and secondly the assumption, still exercised, of control of the pearl fisheries in the Indian Ocean, 600 miles in extent.

Mr. Blaine's management of the case of our Government in the Bering Sea dispute has been characterized throughout by patriotic vigilance, firmness and sagacity. His elaborate argument demonstrates more forcibly than ever that America in the pending controversy is clearly in the right. Sinking all partisan differences, American citizens owe it to their country to give the President and his Secretary a cordial and unanimous support until our title to protect the seal fisheries of Bering Sea is freely and unreservedly acknowledged.

The Times, London, Jan. 6.—Sir Henry Elliott arrived at a conclusion on the subject so distasteful to Mr. Blaine that Congress was not allowed to see it. Nevertheless it is probable that Sir Henry's examination of the whole case

would be a more trustworthy and intelligible guide than Mr. Blaine's lengthy dispatches.

London News, Jan. 6.—Mr. Blaine's proposal to arbitrate the matter seems reasonable enough. Governments exist to find a way out of difficulties of this sort. The two Governments in question will do so if only *The Herald* and its prompters in high places will let them alone.

The Chronicle, London, Jan. 6.—If the Americans thought that Mr. Blaine contemplated any action likely to lead to hostilities, they would soon make their sober commonsense felt in Washington. Mr. Blaine is too clever to provoke any such opposition. The latest dispatches show that the situation is somewhat improved.

The Telegraph, London, Jan. 6.—No arbiter would listen for an hour to the American claim. American statesmen are liable to excessive swagger when dealing with British rights, because America has practically no history apart from its connection or conflicts with England. Mr. Blaine's eloquence, acuteness, industry and party craft are absolutely unrivalled, but he has not even been suspected of having any fixed principles to guide him while in power. In fact, the bulk of the Americans admire rather than trust him. The chances are, therefore, that although he twists the lion's tail and flirts with free trade in order to catch the Irish and Southern vote, he will lose the Presidency, because the people would not confide their destinies to a mere partisan, however brilliant. There are Americans who are not Irish, and with them common-sense is king.

St. James's Gazette, London, Jan. 6.—Why is the United States navy being massed in the Pacific unless it is to make the Bering Sea a *mare clausum*? Officers of the American navy do not act upon rumors printed in American papers.

Pall Mall Gazette, London, Jan. 6.—Mr. Blaine obviously means to try more "bounce" for the sake of making political capital. We are convinced, however, that the Americans will not support Mr. Blaine. It is imperative to arbitrate the matters in dispute.

The Globe, London, Jan. 6.—In view of a possible, though unlikely, American display of force in Bering Sea, Great Britain ought instantly to strengthen her Pacific squadrons.

Columbus Dispatch (Ind.), Jan. 9.—In the diplomatic correspondence between Lord Salisbury, the British Premier, and Secretary of State Blaine, there is presented the interesting spectacle of one man arguing for a weak cause and the other clinching his words on the stronger side. Lord Salisbury has doubtless found by this time that neither himself nor the British claims regarding the Bering Sea can withstand the brilliant and learned Mr. Blaine or the law and the precedents which support the American position in the dispute.

In brief, Mr. Blaine says the issues for determination by arbitration are: What were the rights of Russia and how were the rights conceded and respected by England; what is the "Bering Sea"; what rights did the United States acquire by the purchase of Alaska and what are this country's rights inside and outside of the ordinary territorial limits?

Such is an outline of Mr. Blaine's most recent reply to Lord Salisbury. The effect, judging by the snarling of the English press, has been somewhat paralyzing. The able writers on English interests have talked about war and have called Mr. Blaine everything from an abnormally brilliant and unscrupulous diplomat to a politician who is after the Irish vote.

One paper sneers at our force of revenue cutters in the Bering Sea and says that they would stand about as much chance against the English fleet as hastily manned mud scows

against the cruisers. That is all very well. The United States is not burning for war. Everyone knows that the English vessels are more than a match for the United States war ships. But one thing is certain. The United States, in event of war, would whip England out of her boots. However, there will be no war. The English Premier, as soon as he fully realizes the force of Mr. Blaine's letter, will arbitrate and do it on the proper terms and questions. Then it will be seen that this country will come out ahead and in spite of the insolence of the Canadian pirates will effect measures which will keep them off our sealing grounds.

The critical period in the matter is approaching, because both sides have had almost their last "say" previous to arbitration, or some such method of adjustment. The United States, through Mr. Blaine, has the point of vantage and Lord Salisbury can hardly make another move.

Harrisburg Patriot (Dem.), Jan. 8.—After having given the country an exhibition in twisting the tail of the British lion and having caused the American eagle to ruffle its plumage in the most bellicose manner, Secretary Blaine comes down from his high horse, which was suspiciously like jingoism, and begins to conduct the negotiations with England in a rational manner. He now proposes to Lord Salisbury that it shall be determined whether international regulations for the better protection of seal life in the Bering Sea shall not be adopted.

In abandoning the extreme ground that he has heretofore occupied, Mr. Blaine adopts the policy suggested by Mr. Bayard, the Democratic predecessor of the present Secretary. In the month of August, 1887, Mr. Bayard proposed to the Governments of Germany, Sweden, Norway, Russia and Japan an agreement for "international cooperation" in supplying "better protection for the fur-seal fisheries in Bering Sea." This proposal was amplified, and the outlines of the agreement were sketched in Mr. Bayard's letter to Minister Phelps. Lord Salisbury cordially assented to the suggestion that such an agreement be negotiated, and the seal fisheries dispute was in a fair way to speedy settlement when the entrapment of Lord Sackville-West by Republican campaign agents abruptly closed the correspondence.

Mr. Blaine now proposes to adopt the same plan, and it is reasonable to suppose that Lord Salisbury will again look favorably upon it. The adoption of such a policy will be regarded much more complacently by the American people than would a continuance of the jingo policy that was being pursued by the Secretary of State.

Nashville American (Dem.), Jan. 8.—The question is at least sufficiently involved in doubt to be a proper subject for impartial arbitration, and while Mr. Blaine does not accept the terms of arbitration proposed by the British Minister, he opens the way by counter proposals for a settlement in that way. We do not suppose it will be difficult to arrive at an amicable agreement now that the matter has progressed so far.

London Standard, Jan. 5.—There is not a person in England but would hear it proposed with profound regret that shots should be exchanged between British and American vessels except in courtesy, but it would excite regret to hear that the British flag had been insulted and the national honor not vindicated by prompt reprisals. But we can never believe the American people will suffer its public servants to force a conflict by wanton outrage upon our flag. We will gladly bow to the tribunal of international law, but not to the nod of Mr. Blaine. We trust he will not persist in menace, which is certain to be resented and resisted.

A BRITISH FLANK MOVEMENT.

N. Y. Herald (Ind. Dem.), Jan. 13.—There has been no phase of the Bering Sea dispute so

remarkable as that developed in the United States Supreme Court yesterday. A more extraordinary move has never been made in that tribunal, and, looking at its diplomatic significance, its parallel is not to be found in the annals of diplomacy.

It is nothing less than an appeal by Great Britain from the executive to the judicial department of our Government of a diplomatic issue still under diplomatic discussion. It can only be taken as an amazing flank movement of Lord Salisbury which can hardly be reconciled with established diplomatic usage or international courtesy.

This view is amply disclosed by the character of the proceeding. The avowed object is to get the whole Bering Sea dispute before the Supreme Court, to bring under review every question discussed by Mr. Blaine and Lord Salisbury, every point bearing on the issue, and to have the Court decide whether the United States or England is right in its contention.

To accomplish this a writ of prohibition is asked for to annul the judgment of the Alaskan District Court in the case of one of the seized Canadian sealers. Two petitions are presented. One is by the owner of the vessel. That is merely formal. The other is signed by Sir John Thompson, Attorney General for the Dominion of Canada, "with the knowledge and approval of the imperial government of Great Britain." That is, a petition by the British government—the same authority represented by Lord Salisbury in the diplomatic controversy.

What Great Britain really seeks is an adjudication of the international right in dispute. With such a right it is for diplomacy to deal until diplomacy fails. To appeal to another tribunal while diplomatic discussion is still pending is a resort to tactics as inadmissible as they are extraordinary.

It is by no means clear that the Supreme Court will or can review and adjudicate this matter. But if in view of yesterday's development Mr. Blaine should curtly notify Lord Salisbury that this action, unless it be disavowed, will bring the pending diplomatic negotiations to an abrupt end, the English Minister could attribute the result only to his own blunder in permitting, if not authorizing, a move unprecedented in friendly international intercourse and well calculated to arouse national indignation.

N. Y. Star (Dem.), Jan. 13.—The effort to bring the Bering Sea question before the United States Supreme Court may not prove to be so disagreeable to Secretary Blaine as was assumed in many quarters yesterday afternoon. The Secretary has professed great anxiety for the submission of well-defined points in the controversy to authoritative tribunals. It may run on all fours with his desire to have one of them promptly passed upon by the courts of his own country.

The Press (Rep.), Jan. 14.—The spectacle of the English Government appealing the Bering Sea controversy from the executive to the judicial branch of the United States Government is the most extraordinary in modern history. In reality it seeks to ignore the State Department in securing a settlement of a question which is in process of diplomatic arrangement, and which is a diplomatic question pure and simple.

There can be only one construction upon this action of Lord Salisbury. Under any conceivable circumstances such a suit is an insult, but it is an aggravated offense when brought under the direction and with the approval of the British Government. It is impossible that Secretary Blaine can continue or resume negotiations with England on the Bering Sea controversy while England's attitude is one of insult.

And unless an ample apology is at once forthcoming the American law as to the sealing grounds in Bering Sea should be rigorously and vigorously enforced.

CLEVELAND AT PHILADELPHIA.

THE WINE AND HONEY.

Philadelphia Press (Rep.), Jan. 9.—There was an undivided Democracy in the Academy of Music last night. It came from everywhere. It came to celebrate Jackson Day, but ex-President Cleveland was the real hero. He was lauded and applauded from the moment of his arrival. A line of curious spectators waited him at the station on his arrival, another crowd gathered in front of the Democratic Association headquarters, at Broad and Chestnut Streets, while the reception was in progress. The members of the club and invited guests even within the rooms had to give way to an occasional unbidden enthusiast to whom the honored guest would give his hand.

But Mr. Cleveland was pardonable. He was the lion of the day and hour. As the Democratic hero of Jackson's Day, Jackson was not in it. The last occasion in which Mr. Cleveland made a public address in Philadelphia was during the Constitutional Centennial celebration in September, 1887. Still later he visited the field of Gettysburg. When, on that occasion, his first visit to that historic battle-field, he kicked over the stone in the Devil's Den and remarked, "this is a pretty good place to fight behind," he looked less healthy and happy than to-day. Then he wore the look of a man who had to fight behind any breastworks which he could find. To-day he looks as if no breastworks would be needed.

He probably was never happier than last night. There has never been a gathering of Democrats in the Republican city of Philadelphia which equalled that which cheered him.

There were Democrats by the score, Democrats whom nobody ever suspected were Democrats until the Democrats came to town.

There were popular Democrats of the Joseph P. McCullen class. There were "unpopular" Democrats of the John Cadwallader class. There were Democrats who had been buried under Curtin's earliest majority and who never were dug up until yesterday. And there were Democrats of the vintage of 1890.

It was a cheering scene after Mrs. Cleveland arrived. The house rose at her from more different points of view than the house in the Academy of Music has ever risen before.

During the reception Mr. Cleveland shook hands with about 2,500 persons.

Philadelphia Times (Ind. Dem.), Jan. 9.—The Democratic banquet given in the Academy of Music last night in commemoration of Jackson's New Orleans victory, was one of the most imposing political pageants ever presented in Philadelphia. The Academy was brilliant in spectacle from floor to dome, and the crowded circles of spectators heightened the attractiveness of the assembly of six hundred who participated in the banquet. It was a rare combination of intellect and beauty, making altogether one of the memorable political landmarks of modern times.

The chief speech of the evening was made by ex-President Cleveland, who was listened to with profoundest interest and many of his more pointed utterances greeted with thunders of applause from both tables and galleries. His speech was singularly appropriate, alike in its brevity, its dignity, its liberality and its incisive expressions on the vital questions of the day. Next to the ex-President came the Democratic ex-Governor of Pennsylvania, who is soon to resume the Executive chair of the Commonwealth. His deliverance, like that of Cleveland, was pointed, dignified and clearly understood by all. There was no attempt by either to win applause by glittering rhetoric, but truth and soberness, mingled with the rejoicing that is now logical in Democratic circles, moulded every expression on the issues which are now face to face with the country.

The speeches were all creditable and some more than ordinarily eloquent, and the whole occasion will be remembered as one of the most impressive political assemblies in the history of Pennsylvania politics.

Pittsburgh Times (Rep.), Jan. 9.—Mr. Cleveland is logically the leader of the Democratic party. The ideas which it proclaims are almost as much his as if he had originated them. It was he who breathed into them their present freshness and vigor and made them a force among the Democrats. To discard him would be a violation of the logic of party life and growth. He has convictions, and he has the courage to utter them in speech so plain that the wayfaring man need not mistake them. His address at the Jackson banquet in Philadelphia is in evidence. Mr. Hill's sneering references to cyclopedias will not apply to that, and does not apply to any of the addresses recently made by Mr. Cleveland. We do not accept his ideas, we do not believe that the adoption of them would be a wise thing for the country, but we do like to hear a man say plumply to the point what he believes is true, and let the consequences take care of themselves. That is refreshing when from a Democrat who aspires to high office, and it is a good sign of coming manliness in public careers. As Cleveland is logically the candidate of the Democracy, so in integrity of intellect he is fit to be.

Albany Argus (Dem.), Jan. 9.—There is a breadth of statesmanship about ex-President Cleveland's public utterances which gives them particular significance and national importance. The speech which he delivered last night was one worthy of the occasion and worthy of the distinguished speaker. The anniversary of the glorious victory won over the British invaders by the stout-hearted Democrat, whose name is ever revered by his countrymen, was a fitting time to celebrate the grand triumph won by the Democracy over the no less dangerous forces of political corruption, intolerance, knavery and oppression. The man who gave the nation an honest, clean administration, after years of misgovernment, was best suited to speak of the true principles of government, and of the principles of the grand party of the people, of which he is such an illustrious exponent.

This remarkable address will serve as a most admirable campaign document for 1892, for it contains the germs of all that has made the Democratic party dear to the hearts of the people.

Camden Post (Rep.), Jan. 9.—Even the radiance of Old Hickory paled its ineffectual fires before the effulgence of the gush and glamour surrounding Grover Cleveland last night. The ides of January are not so much the ides of Jackson as the political and personal pull for the next Presidency, and Hill gnashes his teeth in impotent rage as he sees Mrs. Cleveland and her husband pressing on to the front.

Richmond Times (Dem.), Jan. 9.—Ex-President Cleveland, in his admirable speech last night before the Young Men's Democratic Association of Philadelphia, on the celebration of Andrew Jackson's Day, made one of the clearest, most concise and truest expositions of the principles of Democracy ever delivered. The ex-President proves himself a Democrat indeed, thoroughly conversant with the great truths of which his party is the practical, living exemplification. His Democracy may be impugned by secret traitors who seek any and every occasion, and no matter how absurd a pretext, to inflict a mortal stab upon Democracy in the interest of Radicalism, or he may be taunted with being lacking in "practical politics" because he is unwilling to drag the high office of Chief Executive of the Republic through the mire, after the manner of the ward politician, by making a personal canvass for the nomination. But the people are satisfied with Cleveland's methods, Cleveland's Democracy, and Cleveland's record, and they will prove it to the satisfaction of the most practical politician by triumphantly electing him again to the position he has already so signally adorned.

Baltimore Sun (Dem.), Jan. 9.—The speech of ex-President Cleveland at the gathering of Jacksonian Democrats in Philadelphia last evening was in his best vein.

Providence Journal (Ind.), Jan. 9.—Ex-President Cleveland's voice rings out with vigor in these days in regard to the fundamental principles of the Democratic party, which it so long abandoned under the deadly influence of slavery, but which it is now apparently regaining.

Louisville Courier-Journal (Dem.), Jan. 9.—A political party without principle is like a ship without a rudder, and the only party in American politics to-day which the people can support with a due regard to their own interest and the interests of the country, is the Democratic party—the party of Jefferson and Jackson and Cleveland.

Mr. Cleveland's address last night was entirely free from the adornments of meretricious rhetoric. There was no striving after display, no attempt on his part to do more than to show in the simplest and plainest way why the principles of true Democracy are right and just. The speech was received at the banquet with enthusiasm and made a profound impression, but its most effective work will begin to-day, when it will be read and studied by millions of American citizens. The "campaign of education" is making good progress, and the Democratic party will follow where Cleveland leads.

THE WORMWOOD AND GALL.

Brooklyn Eagle (Dem.), Jan. 9.—Mr. Cleveland's appearance in the stronghold of Republicanism is well timed. Pennsylvania has just borne refreshing testimony to her political independence.

All Democrats will agree with Mr. Cleveland that steadfastness and enthusiasm and the satisfaction arising from party history and traditions ought not to be discouraged. They will not dissent from his belief that no party can hope to survive on its past. Recognition of what the Democracy has accomplished is not incompatible with a determination to move onward to new efforts for promotion of the general welfare. While, however, thoughtful Democrats concede that the party must keep abreast of the demands of the times they will not admit that it is not equal to the responsibilities that confront it. The party is greater than any man. To maintain an honorable standard in administration and to promote united and healthy party action is the plain duty of "true Democracy," whether personified by Mr. Cleveland or any other of the many able leaders who from time to time expound the Democratic creed.

Philadelphia Inquirer (Rep.), Jan. 10.—We regret to see that ex-President Cleveland is still inclined to scold whenever he makes a public utterance of any kind. This is a bad habit. Because a man differs from another, or another set of men, it is not incumbent on him to read a moral lecture to his opponents every time he addresses those of his own belief. We have read Mr. Cleveland's speech at the Jackson banquet, and confess to disappointment. It consists in adulation of Andrew Jackson, abuse of the Republican party, and congratulation over the result of the November elections. This is well enough so far as it goes, but we submit that the confessed leader of a great party, one who expects to lead it to victory two years hence, ought to have something to say besides glittering generalities and incisive negations. For this reason Mr. Cleveland's speech was commonplace.

Mr. Cleveland endorsed ballot reform in Pennsylvania and was severe in criticising the Federal Elections Bill, but he had not a word to say about ballot reform in some of the Southern States, where an honest election has not been held in years. Mr. Cleveland does not endorse reform where it will injure his own party. Mr. Cleveland also was silent about the Financial Bill in Congress, the most important issue before the country. Six years

ago he was for stopping the coinage of silver entirely. Now his party is unanimous for free silver. Why did he not speak his views on this subject?

In short, one objection to Mr. Cleveland's speech is that he dealt wholly in glittering generalities instead of saying a few timely words on the issues of the day and defining his position and that of his party on them. The speech was not a success.

Pittsburgh Commercial Gazette (Rep.), Jan. 10.—Mr. Cleveland, as the leader of modern Democracy, was bound to do fitting honor to the memory of Jackson when he appeared before a select audience assembled to commemorate the most conspicuous achievement in the military career of that distinguished soldier and statesman. The ex-President indulged in the usual platitudes which are characteristic of his set speeches. In defining the principles of true Democracy he included "a jealous care of the right of election by the people" and "absolute acquiescence in the decisions of the majority," together with "freedom of the press and freedom of the person." How these principles are applied in that section of the country in which "modern Democracy" has its strongest foothold, and upon which Mr. Cleveland and every other Democrat must constantly rely for even a hope of success, he did not deign to explain. He did not attempt to quote Jackson as among those who denounced a protective tariff as unconstitutional, iniquitous and rapacious. Indeed, in lauding the sturdy Democracy and robust Americanism of "Old Hickory," he quite overlooked the historical fact that another distinguished Democratic father, John C. Calhoun, had carried the doctrine of "a tariff for revenue only" to its logical conclusion by threatening to nullify the tariff acts of 1824 and 1828 as oppressive, unjust, and unconstitutional and to head a rebellion in South Carolina against any attempt on the part of the United States to enforce the collection of imports within the State.

President Jackson met these "tariff-for-revenue-only" enemies of the Government as courageously as he did the British at New Orleans, and laid down the true American doctrine so plainly that the wonder is that the heresy should ever have been revived in any phase or feature. A tariff which should amply protect home industries was not only one of the cardinal purposes of the Constitution, but by the letter and spirit of that instrument it is the constant duty of Congress to discriminate in favor of our own and against all other Nations, while a "tariff for revenue only," which is a tariff without protection, would be both unconstitutional and un-American. Grover Cleveland is not a modern Jackson by a long shot.

Baltimore American (Rep.), Jan. 10.—Governor Hill did not attend that Philadelphia banquet, but it is somewhat significant that the Democratic papers gave in their reports his letter conspicuous precedence over ex-President Cleveland's speech.

Hill's letter will go over all the country, in company with the long and tedious platitudes of the claimant, and Democrats of all shades of opinion and preference will have an opportunity to compare the two, or read them if they please. The majority will read Hill's letter, and skip Mr. Cleveland's speech, the latter's admirers taking it for granted that what he says is all right, while anxious to learn what the only other available candidate of the Democracy has to say. To read is to think and compare, and that is the way the Governor proposes to get in his work. The race between these two is an interesting one, at its present stage, they are so close together, all the more interesting because it is impossible to discern how the Democrats can escape from nominating one or the other of them in 1892, and the friends of the defeated aspirant will be sure to knife the other, in the greater race, for which the latter will be entered.

Pittsburgh Chronicle-Telegraph (Rep.), Jan. 9.—The expectation and hope of the friends of

Messrs. Cleveland and Hill that these apostles of Free Trade and Democracy would meet and smile across the banqueting board of the Philadelphia Young Democracy, have been subjected to a cruel disappointment.

Mr. Cleveland was there, but Mr. Hill was at Albany.

Syracuse Standard (Rep.), Jan. 10.—Ex-President Cleveland, in his Jackson day speech, said nothing new or interesting and little which he had not often said before. He would have done better had he taken his cyclopedia with him—the cyclopedia which Charles A. Dana edited: for that work contains much information which is pertinent to such an occasion.

It is remarkable that Mr. Cleveland makes so many speeches without improving as a speech-maker. It is surprising that he does not repair his intellectual emptiness by reading. Reading without deep reflection would not render him a political philosopher; but reading with a little reflection would prepare him to make a more creditable display of his mental riches before such a gathering of clever men and women as he had the misfortune to address in the Philadelphia Academy of Music.

Utica Herald (Rep.), Jan. 9.—Mr. Cleveland's careful avoidance of the silver question on this occasion is confirmatory of Senator Vest's claim, that he has surrendered to the silver forces. The democracy of Jefferson and of Jackson would turn its head in indignant aversion from the democracy of "the stuffed prophet."

Albany Express (Rep.), Jan. 9.—Mr. Cleveland admonished his party that it could not continue to live on traditions, but must be up and doing. But what should it do? Mr. Cleveland did not appear to be able to explain. He said: "Not all who have followed the banner have been able by a long train of close reasoning to demonstrate, as an abstraction, why Democratic principles are best suited to their wants and the country's good." This is incontrovertible. Mr. Cleveland's speech proves it beyond the shadow of doubt. If this were not so, would he himself, while urging his party to deal with living questions, only deal with the dead past and with the tariff, which is now out of politics?

For example he would have had something to say on such a pressing and important matter as the silver question, but concerning that he was as dumb as Julius Cæsar, who is dead and turned to clay.

New Haven Palladium (Rep.), Jan. 10.—Grover Cleveland in his Philadelphia speech mentioned "the honest payment of our debts, and sacred preservation of the public faith," and the cheers of Democrats can be heard yet, though there is some doubt whether the man of destiny had silver at all in mind. Mr. Cleveland lacks the moral courage of Secretary of State, Mr. Bayard, who in New Haven last June put the knife into free coinage Westerners, Senator Wolcott being in the audience, and then turned it round a number of times. But then Grover may need the Farmers' Alliance vote.

CAMERON NOMINATED.

Philadelphia Inquirer (Rep.), Jan. 8.—Senator Cameron will succeed himself. The action of the nominating caucus was entirely expected. There could have been no other result. The opposition, what there was of it, was entirely without leadership. In fact it was so small that it wasn't worthy of leadership. It simmered down to a mere handful of representatives, most of whom refrained from voting because apparently they did not know what else to do with themselves. The absentees and those not voting numbered but 21, and of the former several were represented by friends who vouched for their Republicanism. All the rest cast their ballots for Cameron—134 in all—or six more than a clear majority of the entire Legislature. He will be elected by

almost, if not quite, a unanimous Republican vote.

We congratulate our esteemed Hessian contemporary, the *Press*, upon the magnificent results of its arduous labors in behalf of the Democracy. It aided the Democrats materially during the recent State election and has done its best to divide the Republicans in the Legislature. With a scattered follower here and there out of a Republican membership in the Senate and House of 155, it will doubtless consider its victory complete. Small favors are thankfully received.

The *Inquirer* has repeatedly urged that harmony is the one thing needful now in the Republican party. We are apparently going to have it. It has also declared its belief that what the *Press* needs is an editor. That long felt want is still unsatisfied.

Philadelphia Ledger (Ind.), Jan. 8.—The action of the Republican caucus yesterday in renominating Hon. J. Donald Cameron to succeed himself was expected, but probably no one supposed that the opposition to him would prove as weak as it was. No other name was mentioned, and 134 votes were cast for Senator Cameron. The silent opposition was apparently represented by eight members who did not vote. This action presents an awkward situation to the strong party men who have been demonstrating that Cameron was not a good Republican, and that he was unpopular. Two uncomfortable horns of a dilemma are presented to them. Either the Senators and Representatives who voted almost unanimously for Senator Cameron do not properly represent their constituents, or the popular uprising against him was a figment of the imagination. The latter is the true explanation of the difference between the theory and the facts, but it is not a very pleasant one to party leaders of a collapsed crusade.

Springfield Republican (Ind.), Jan. 11.—The opposition of the *Philadelphia Press* to Senator Cameron will amount to something if it is continued throughout the next six years. It was bound to prove futile so far as this re-election is concerned, because the Senator had already bagged the game when the *Press* set a trap for it. The *Press*, too, should begin at once to oppose Quay's re-election in 1893. In short, the *Press* is now on the right track and should not leave it. There is lots of hard work ahead for the newspaper that would take the smell from Pennsylvania politics.

ILLINOIS SENATORIAL CONTEST.

Chicago News (Ind.), Jan. 8.—On the eve of a struggle between parties for the election of a United States Senator from Illinois there is one fact that appeals very strongly to popular approval, whatever impression it may make on the legislators. John M. Palmer's candidacy before the people has been clean throughout, and even with factional clamor around him his refusal to descend to any tricky methods of winning the coveted prize is worthy of all praise.

Victory or defeat cannot add to or detract from Gen. Palmer's splendid campaign in behalf of popular rights. With victory he would doubtless be a most useful leader in the tariff-reform cause in a body that needs such leaders. His election to the National Senate would also bring to a focus the growing impression in various quarters that a direct popular vote for Senator is a good thing and should be encouraged. But with defeat Gen. Palmer will be none the less a tribune of the people, though his voice may not be heard in legislative halls. Considering the nature of his campaign no defeat can in his case be other than honorable.

Palmer's manly course in counselling his followers to take advantage of no sharp practice for defeating the will of the people as expressed in the election of certain legislators, will gain him more friends than enemies. The keynote which the General sounds for the strategic battle is a lofty one and gives prom-

ise that the Senatorial contest will be dignified. For this alone Gen. Palmer deserves consideration and thanks, however his personal fortunes may be affected. Illinois may well desire to be spared a repetition of such unseemly wrangles as have brought disrepute to other States and which have frequently dragged a high office down to the level of a petty barter.

Nashville American (Dem.), Jan. 10.—Quite a number of lickspittle Republican newspapers are fiercely opposing Senator Farwell's re-election because of his attitude toward the President. There are many good reasons why Farwell should not be returned to the Senate, but this is not one of them. A United States Senator representing a State of this Union is not the underling of the President and should be free to think for himself and say what he pleases without reference to the wishes of the person who happens to hold the place of Chief Executive. It is a great pity that all the Republican Senators do not feel at liberty to express themselves freely about the little man in the White House.

SENATOR QUAY'S ELECTIONS BILL.

N. Y. Times (Ind.), Jan. 13.—There are several ways of fighting a bill in the Senate and of making one's self disagreeable to the advocates of it. Mr. Quay of Pennsylvania seems to be master of all of them. Yesterday he introduced a Force Bill, which has the one merit of doing openly what Mr. Hoar's bill would do by implication. The last section of the bill, too, gives the President the right to suspend the writ of habeas corpus—practically to declare martial law—in any district where it is found impracticable to enforce the law peaceably. Mr. Quay himself explains that he does not think there is much chance of the Force Bill coming up again for discussion at this session, but "if it must be considered, the Senate ought to have a text from which some plain and outspoken talk can be heard." We do not infer, however, that Mr. Quay intends to do the talking.

N. Y. World (Dem.), Jan. 13.—Matthew S. Quay yesterday introduced in the Senate a pleasing little Force Bill of his own, which is humorously entitled "An Act to prevent Force and Fraud in Federal Elections and to insure the lawful and peaceful conduct thereof."

The Bill is not unlike the pending measure in its main provisions, but it has a bayonet attachment of an extraordinary sort, as follows: When it shall appear to the satisfaction of the President of the United States that (in any locality) the provisions of this law cannot otherwise be executed, it shall be his duty and he is hereby empowered to suspend there the writ of habeas corpus and to employ the armed forces of the United States, naval and military, for its enforcement and for the protection of the officers whose duties are herein provided for.

Of course the Constitution of the United States forbids anything of the kind in very explicit terms, but Mr. Quay doesn't mind that. So, for that matter, does the criminal law forbid many things which Mr. Quay has nevertheless done in his own person.

IN NEW HAMPSHIRE.

Boston Herald (Ind.), Jan. 9.—An obscure clerk, who had probably nothing to recommend him for the position which he filled except a narrow partisanship that made him a convenient tool for political leaders, has this week had it in his power to declare who shall be the next Governor of New Hampshire, and who the United States Senator from the State for the six years commencing with the 4th of March next. He has done this in defiance of law, as it was expounded by those two distinguished lawyers of Massachusetts, E. Rockwood Hoar and William G. Russell, and, of course, in defiance of right and justice as well. The mockery of the situation was that, while the great constitutional lawyers of the State and of the country had no power to put

their opinions into action, this clerk, who was no lawyer at all, was supreme over both lawyers and government. He has ruled as dictator for the time being, and with his word he has made or unmade Governor and Senators. Unfortunately, he has apparently done it without regard to honor or conscience.

Boston Journal (Rep.), Jan. 8.—Grim visaged war will not raise his horrid front in the Granite State at present, though the sanguinary tone of the Democratic party press for the past two months would have given a stranger to understand that a fierce conflict was impending. There have really been grave apprehensions of disorder, but, fortunately, through the timely decision of the Supreme Court and the good sense of the people generally, such trouble has now in all probability been finally avoided, and the Legislature which was yesterday harmoniously organized will proceed in due form to elect a Republican Governor and Senator. Politics are conducted on the high tension principle in New Hampshire. It is a long time since there has been a situation that has equally excited the people of every New England State, and New Hampshire citizens—Democrats as well as Republicans, when the first pang of the former's disappointment is over—will congratulate themselves that the assembling of the Legislature was characterized by no unseemly incident that anybody need regret.

Atlanta Journal (Dem.), Jan. 8.—The New Hampshire conspiracy promises to be successful. Bill Chandler will feel thoroughly at home when the State disgraces itself.

ABOUT STRIKING BACK.

St. Louis Globe-Democrat (Rep.), Jan. 8.—It is true, as Col. Clarkson says, that the best way to serve the Republican cause is to "strike back harder blows" than those which come from its enemies. That is the theory upon which all of its great victories have been achieved, and upon which alone it can hope for success in the future. But this significant fact implies the necessity of first being in a condition to do such striking. At present, the circumstances are in some respects unfavorable to that sort of warfare. The Republican party has committed certain serious blunders, and they have exposed it to a form of attack that keeps it busy defending itself when it ought to be making things hot for the other side. It will not do to disregard the known views and feelings of the people upon any important subject. The policy of striking back can be made effective only when the party is clearly and entirely right, and not open to dangerous assault by reason of persistence in mistake.

There is unquestionably a Republican majority in this country, on general principles; but it is neither large nor secure, and this fact might as well be recognized first at last. The party can elect the next President and prolong its control of the Government for many years if it will only heed the warning that it has received and put itself in close touch with the people at several points where they are now more or less estranged from it. The people whose votes caused its recent defeat have not really deserted its standard. They prefer it to the Democratic party, and can be brought back into full fellowship by the simple process of giving due consideration for their claims and desires. This does not involve any surrender of Republican principles, or any disparagement of Republican glory. There are some issues of immediate importance upon which the people are determined to have their own way, regardless of party bias and affiliation in past contests. Let the Republican party accept this truth in a proper spirit, and these wanderers will return to its ranks, bringing with them an accession of new recruits from other quarters. Then it will be prepared to "strike back harder blows," and all the sinister and abhorrent forces with which it has to contend will not be able to prevail against it in any emergency.

TO INVESTIGATE THE SILVER POOL.

New-Yorker Staats-Zeitung (Dem.), Jan. 13.—The corruptionists sustained a crushing defeat in the House yesterday. The attempt to throttle Dockery's resolution for the investigation of the conduct of the silver pool by entombing it in the Committee of Rules was rendered abortive by the transfer of the investigation to a special committee.

Such silver legislation as we recently had, and still have, could hardly run its course without corruption. The statement of the *St. Louis Globe-Democrat*, that the July law was intimately interwoven with speculations in which members of Congress participated, simply gave expression to the gossip with which the sparrows on the roof entertain each other. The advance in the price of silver by approximately 25 points, which resulted from that legislation, involved a profit of uncounted millions. With such important interests at stake, the members of Congress who had to legislate in the matter must have been angels if they had resisted the temptation to turn "an honest penny." The attempt to throttle Dockery's investigation was in the highest degree suggestive, and in this matter Messrs. Reed and McKinley played a very sorry part.

FINANCIAL.

THE FREE COINAGE OF SILVER.

Boston Post (Ind.), Jan. 13.—Our special Washington dispatches indicate that the "substantial agreement," which the *Boston Journal* announced as having been made between the advocates of the Force Bill and the silver inflationists in the Senate, does not include the House, although the President may be a party to it. It is therefore to be hoped that the progress of the Bill will be stopped where it now is, or where it will be after the Republican Senators have carried out their "substantial agreement" in connection with it.

As the Bill now stands, with Senator Stewart's amendment pending and likely to be adopted, it is a free coinage measure, without qualifications. To this point the friends of a sound currency on the Republican side of the Senate have retreated under the pressure of their party associates who have driven them with alternate threats and demands for "more money." Each successive retrograde step has been taken as a "compromise" required by party policy, and, when not formally approved by the vote of a party caucus, has received the consent of the party majority. Thus the Senate, having departed widely from the ideas which prevailed when the Republican party came into power in both houses of Congress two years ago, finds itself face to face with the simple proposition, introduced from the Republican side, to establish the free coinage of cheap dollars. This proposition, it is expected, will be adopted to-morrow. Whether the Force Bill will follow depends upon the value which attaches to the "substantial agreement."

The hope of escape from the infliction of cheap dollars, then, must rest upon the action of the House. Congressman Andrew, as stated in our despatches, is confident that the Bill which the Senate is expected to send down can be smothered in committee. This, of course, will be impossible if a majority can be mustered in the House to demand that it be reported. The Republican majority in the House, left to itself, is plainly less able to control the situation than it was at the last session, when Democratic votes saved the country from the danger which then threatened. With the same aid at this time, it is hoped the sound money men in that body will be able to overthrow the "substantial agreement" of the Senate and the Free Coinage Bill be kept out of the weak hands of Mr. Harrison.

N. Y. Post (Ind.), Jan. 14.—The powerful speech of Senator Sherman yesterday against the free coinage of silver, and the stirring though less important ones of Senator Allison and Aldrich, awaken regret that they were not made earlier, so that the country might be

roused to a campaign of education on this momentous question. There has been latterly a very encouraging tone in the Western press on the subject of free coinage. One by one the leading newspapers have been taking ground against it. The *St. Paul Pioneer Press* has from the beginning been pouring hot shot into the free coinage ranks. Its articles on the subject have been strong in logic and brilliant in illustration. The *Chicago Tribune* has also energetically opposed the free-coiners. The *Keokuk Gate City* has done the same, and now we are thankful to find the *Iowa State Register* ranged on the same side. The last number of this paper that has reached us says:

Only general disaster can result to all the business interests of the United States through free coinage of silver. It is high time that the citizens of Iowa and all other States were making themselves heard on this vitally important question. The silver lobby have ample influence and means to buy the necessary votes to secure the passage of the Free-Coinage Bill, and will succeed unless they are defeated by the united and vigorous opposition of the general business interests of the nation. It is not a political question. Every man should examine it from the effect it would have upon his own business and the general interests of the whole country. Special business legislation is dangerous to all other classes of citizens.

The situation at present resembles that which existed when the Inflation Bill was before Congress in 1874. At that time apparently the West, under the lead of Senators Morton and Logan, was strongly in favor of soft money. President Grant vetoed the Inflation Bill, and a campaign of education was started directly afterwards, which ended in routing the soft-money crowd in their own strongholds. Every day of that memorable campaign gained some ground for the advocates of sound money, and the result was the creation of a public sentiment which led to the resumption of specie payments.

N. Y. Times (Ind.), Jan. 14.—The speech of Senator Sherman in opposition to the Stewart amendment to the Finance Bill yesterday was powerful. It was marked by even more than Mr. Sherman's usual moderation of tone and courtesy in form, but it was relentless in its exposure of the real purpose of the silver scheme, and as compact and telling as it was merciless. The Ohio Senator showed that the purpose of the amendment was not in reality free coinage or anything that had ever been known before under that name. It was the unlimited purchase of silver by the United States Government at \$1.29 an ounce, whatever the market price might be or wherever the silver might come from. That scheme would give to the owners of silver a direct profit at the immediate cost of the taxpayers of the country of 24 cents an ounce, or a net profit on the present annual product of over \$12,000,000. But unfair as this was, he would vote for such a purchase if he believed that it would make and keep the price of silver equal to that of gold. But it would not and could not do that. It would simply make the currency of the United States equivalent to silver. It would be silver monometalism. It would be a deliberate swindle upon every one who earned his living by toil and an untold injury to the country.

Mr. Sherman was ably supported in his argument by Mr. Allison and Mr. Aldrich of the Finance Committee. Mr. Allison was especially emphatic in disowning all responsibility for the silver section of the Finance Committee's bill. Mr. Aldrich was witty at the expense of the Democrats. He declared that if they adopted this measure they would have to take Mr. Stewart of Nevada, and not Mr. Cleveland, for their leader, and he warned them that if they did that they would incur the fate the Republicans had earned, and that had been duly dealt out to them. What must strike all readers of these able and spirited attacks on the free-coinage scheme is the singular conduct of the men who have made them in letting the question go so nearly by default, and in not insisting on the fullest debate. Two or three weeks of this sort of discussion would either have killed free coinage in the Senate or

aroused public opinion in such a way that the Bill never could become a law.

N. Y. Commercial Advertiser (Ind.), Jan. 14.—After the many shifts, evasions and inconsistencies into which the foremost Republican congressmen have of late been driven by their surrender to the miserable tariff policy of the party's radical leaders, it is an immense relief to find one of them once more standing forth with all his old-time qualities of statesmanship. The speech of Mr. John Sherman on silver coinage in the Senate yesterday was a magnificent contribution to the discussion. It was clear, convincing, conservative and thoroughly sound. Its luminous arguments place the free-coinage senators in the position of men confronted with arguments which they cannot answer, and the force of which they can break only by the brute power of a sectional majority.

The core of Mr. Sherman's argument was the point, which cannot be too often impressed upon the public mind, that the Stewart free-coinage amendment would be a certain blow at the professed policy of our Government to maintain a parity coinage between gold and silver. With the restrictions necessarily incidental to the situation, we are now a bimetallic nation. A free-coinage amendment would place us, as speedily as trade conditions could operate, upon a basis of silver monometalism. A feeble effort was made by one silver Senator to challenge Mr. Sherman's assertion that on such a silver standard there would be any temptation to foreign holders of silver to send their surplus to us for coinage and withdraw our gold in exchange. This objection Mr. Sherman crushed in a moment by the answer that we would still be paying more for silver than any other nation, and hence that the European surplus of the metal would necessarily come here. Were the market prices even on a level, we should still be offering to buy what European nations held and could not use. Mr. Sherman put his appeal directly:

Did any Senator believe that the United States alone, unaided by the coöperation of foreign powers, could bring this vast commodity up to \$1.29 and keep it there without buying all the outlying silver that other nations could, from time to time, divest themselves of? He did not think so. If not they would vote for a proposition that reduced the standard of value on all contracts and obligations made in the United States.

Of this there can be no possible question. Once considered in the clear light of these obvious facts, the appeals of the silver men for more money reduce themselves merely to a cry for the relief of the debtor class at the expense of the just dues of creditors, or else to the even less worthy demand that the Government help out the silver mine owners by creating for them an artificial market.

THE MEASURE PASSED.

N. Y. Tribune (Rep.), Washington Correspondence, Jan. 14.—The form in which the Free Coinage Bill passed the Senate to-night was at once a surprise and an accident. Mr. Stewart's much advertised scheme was the only one which the coalition had on its programme when the voting began, and it passed the Senate, sitting in Committee of the Whole, late in the afternoon by a vote of 42 to 30. But Mr. Plumb and other "friends of silver" were not content to let the Stewart proposition stand baldly and alone, and the Kansas Senator especially sought to affix to it various provisions relating to National banks and bank currency, and legal-tender notes which led to division in the ranks of the combination and extreme delay and disorder in the final stages of the passage of the Bill. Mr. Plumb was beaten decisively on his chief proposition—to replace National bank currency withdrawn from circulation by legal-tender issues—and his progress as a leader of the combination effectually checked. Flaws were finally picked in the Stewart proposition itself, and when the Nevada Senator's scheme was reported to the Senate shortly before midnight it was set aside bodily, and the Plumb-Teller-Reagan measure of last summer was resuscitated. The vote on adopting this substitute was 39 to 27—a

majority of 11, against a majority of 19 last summer for the same scheme for unlimited coinage.

The debate on the Election Bill will be resumed to-morrow, to the chagrin of those confident prophets who for nearly two weeks have had it buried beyond resurrection.

TEMPERANCE.

PROHIBITION IN KANSAS.

Indiana Phalanx (Pro.), Indianapolis, Jan. 8.—Some time since, a Kansas Republican (who had not been in his State during the recent campaign, however) expressed a fear, in this office, that the defeat of the Republican party in Kansas would endanger the Prohibitory law. He was somewhat amazed when we told him that, on the contrary, we regarded the defeat of the Republican party in Kansas as the only thing that can save the Prohibitory law in Kansas.

The people of Kansas like the law. It has saved them millions in money and given them the most peaceable and least criminal civilization on earth. It will give them a sober, industrious posterity. They know it, and Kansas will stand by the law and the law will stand by Kansas till the millennium, *if Kansas is left to itself.*

But Kansas is a part of a great Nation—of a one people. It cannot live to itself or die to itself, if it would. Thirteen States tried that and failed. National compact requires national politics and national parties. While the Republican party of Kansas may favor prohibition the National party does not; is opposed to it.

The Nation is bigger than Kansas; the party in the State must keep itself in harmony with the party in the Nation. The Republican party of Kansas has by keeping Ingalls in the U. S. Senate shown this willingness.

On this line it is only a question of time till the party in Kansas must destroy its prohibitory laws to bring it in harmony with the party in the Nation. The National party will demand it. *It has demanded it.* It covenanted to this purpose with the liquor league in 1888. On that condition the liquor men restored the party to power in Washington, giving at the same time and by the same vote the Governorship in New York to a Democrat who serves their purpose perfectly. We have always believed that one stipulated agreement between the Republican leaders and the liquor league in 1888, by which the latter put the former in power, was that Iowa and Kansas were to be restored to the dominion of Rum. If the Republicans keep control of those States they will fulfil the pledge. The latest word from Iowa is that the Republican State Committee recently met and planned to elect a license legislature at the next election. It will do it if it is retained in power.

CRITICISING THE SUPREME COURT.

Mida's Criterion (Wholesale Whiskey and Wine Trade), Chicago, Dec. 31.—A license to vend intoxicating liquors is not so much what our temperance friends would make it appear, a permission, as it is the creation into a monopoly of what was before the issuance of such license a universal right under the common law. Such has it ever been recognized by every judge and lawyer, until it was assumed to the contrary by Justice Field and his coadjutors on the United States Supreme Court bench.

As one swallow does not make a summer, we are strongly inclined to believe that the Supreme Court will soon have occasion to revise, and in another review may come back to the fundamental principle of law we have stated, reaffirming the right in common law for every one to sell liquor until legislation to the contrary creates a monopoly in which such right is vested. The Supreme Court has reversed its decisions before, why not on this point, in which they attempt to nullify what past ages have established as a popular principle of right?

SUNDAY OPENING OF SALOONS.

The Voice (Pro.), N. Y., Jan. 15.—The new District Attorney of New York, Mr. Nicoll, comes out in favor of licensing the saloons to open for a few hours each Sunday. The same arguments which the advocates of High License have used for keeping the saloons open six days of the week, are now applied with at least equal force by other parties for keeping them open on Sunday. If the logic is good in one case, it is good in the other. If it is false in one case, it is false in the other. Here is the way the arguments run:

HIGH LICENSE SALOON ARGUMENT.

The prohibitory law does not prohibit.

Men will drink; then make the saloon help pay for the consequences.

It will put the traffic in respectable hands.

It will decrease the number of saloons.

The whole argument is a sham and is leading us into an awful quagmire.

SUNDAY OPENING ARGUMENT.

The prohibition of Sunday sales does not prohibit.

Men will drink on Sunday; make the saloon pay license for that day.

It will put Sunday traffic in respectable hands.

It will decrease the number of Sunday saloons.

"OUR SHAME."

N. Y. Catholic Review, Jan. 17.—Some months ago, under the above heading, we commented on the fact that in a committee of forty-four members appointed by the liquor-dealers to look after the saloon interests throughout the State, twenty-four were Catholics. We characterized this fact very properly as our shame. The last Council of Baltimore put a stigma on the liquor business for Catholics which cannot be removed. Argue as you may, the selling of liquor in the indiscriminate fashion countenanced by Government in our day, is a disgrace both to Government and to the sellers. The public opinion of the time is so much against it that the very children are ashamed of the father who keeps a grog-shop. His character counts for nothing in such a business. Though he were a model of holiness his business will be forever a stain upon his good name.

Our enemies love to charge the Catholic body with their devotion to the liquor trade, our friends, when they see such figures as those above can say nothing in our defense. They can say still less when they see the Aldermen of New York for the coming year.

Here are the liquor sellers of the Board:

Cornelius Flynn, Charles Smith,
Patrick N. Oakley, William H. Murphy,
Andrew A. Noonan, Peter J. Dooling,
William Clancy, August Moebus,
Philip C. Benjamin, William Tait,
Henry Flegenheimer, Thomas M. Lynch.

They are Catholic almost to a man! What a showing for the great Catholic body of the greatest city on the continent! Where they have the opportunity of displaying their good qualities to the world they seem to take delight in showing their worst. Perhaps eight Catholics on the city's legislative board, all liquor-sellers! We know what use these men will make of their position so far as their own business is concerned. They will do all in their power for the spread and continuance of liquor-selling. What is the Council of Baltimore to them? Perhaps they are not so very much to blame, since their brethren tolerate them, elect them, support them. It would be a good rule for Catholics throughout the land, and a faithful carrying out of the spirit of the Baltimore Council, never to cast a vote for a liquor-selling candidate, whether he was directly engaged in the business or carried it on through others. But in practical measures of this kind the total abstinence people are singularly helpless. They prefer to chase that will-o'-the-wisp called Prohibition.

NO LIQUORS ON THE FAIR GROUNDS.

Bonfort's Wine and Spirit Circular, N. Y., Jan. 10.—The Prohibitionists are not only endeavoring to prevent the sale of wines and liquors upon the grounds at the World's Fair, but they are demanding that the exposition be

closed Sunday. This is no more a Sabbatarian than a prohibition people. The custom of the country makes Sunday a day of recreation. In no large community does the Mosaic idea of the Sabbath prevail. The nonsense of inviting people to visit the fair, and then to not alone restrict them, but to force upon them ideas and manners distasteful to them, in all probability, is too absurd to discuss. How do our California wine friends like the idea? The viticultural industry is one of the most important in that State, and will probably form a considerable part of the exhibit made.

CONCERNING COSMETICS.

Omaha Bee, Jan. 1.—Kate Field is authority for the statement that women spend \$6,000,000 a year for cosmetics to make themselves beautiful. Men spend a great many times as much as that painting their noses, which makes them "ugly as sin" both in complexion and temper.

ADVERTISING COLUMNS VS. TEXTS.

Associate Reformed Presbyterian, Due West, S. C., Jan. 8.—The *Voice* is ever on the alert to detect inconsistencies in its neighbors. It calls attention to the fact that Col. Elliott F. Shepard, proprietor and biblical editor of the *Mail and Express*, recently told the Y. M. C. Association that it is his "constant endeavor to infuse secular journalism with a Christian spirit." Yet between Nov. 26 and Dec. 10 (ten issues) the infusion of Christian spirit in the *Mail and Express* in the form of Scriptural texts, took about five inches of space, while the infusion of the other kind of spirits, in the shape of 29 liquor advertisements, took 61 inches. The day the count was stopped the text at the head of the editorial page was:

"Be not deceived: Evil company doth corrupt good manners."

RELIGIOUS.

THE MACQUEARY HERESY CASE.

Cleveland Plain Dealer, Jan. 10.—The MacQueary heresy trial has come to an end, with the exception of the judgment, which will be withheld for some days. The fact that this is the first case of the kind in the history of the American Episcopal Church, now more than a century old, justifies the members of the ecclesiastical court in deliberating carefully and seeking all the information available before making a precedent. It would be improper to anticipate the character of the decision, but there is suggestion in the tone with which the defense opened. It was practically assumed that the judgment would be against the accused, and the argument of Mr. MacQueary was in the nature of an appeal in advance to the larger court of public opinion against the anticipated condemnation by the ecclesiastical court.

The line taken by the defense was, in the main, that a minister of the Episcopal Church has the right to construe the Scriptures and the articles of faith of his church according to his own conscientious understanding of the language, and that where the traditional interpretation is inconsistent with his view of the possible or reasonable he may reject the traditional for the reasonable interpretation. It was further claimed, in justification of the accused minister's alleged heretical views, that they are not in conflict with views held by part, at least, of the early Christians and are countenanced by many distinguished Episcopalian clergymen and by a large part of the membership of the church at the present time.

The case for the prosecution was, wisely, under the circumstances, confined to the simple declaration: "This is the law," and to the evidence from Mr. MacQueary's book that he had disregarded the law.

Whatever the result may be, it will be conceded by those who have followed the proceedings of the trial as given in full in the columns of the *Plain Dealer* that Mr. MacQueary made an able defense and brought to his aid a strong array of evidence showing that he is far from

being alone among churchmen in holding the views concerning the virgin birth and material resurrection for which he has been arraigned. So far as Mr. MacQueary is concerned it will greatly multiply the readers of his indicted book, "The Evolution of Man and Christianity," and therefore increase the amount of what his accusers assert is the harm done by that work.

Brooklyn Times, Jan. 9.—The Rev. Howard MacQueary's long speech in his own defense shows that the young man has an exceptionally good quality of brain. He has shown an admirable skill in reconciling the radical utterances of his book with the interpretations of church doctrine that have already been accepted as sound and consistent with church teachings, and he has mustered an imposing array of authorities in defense of his own position. He qualifies his denial of the miracle of the incarnation by the theory that the infusion of divine spirit in Christ was equivalent to such incarnation without any violation of the natural law of life, and he justifies his denial of a material resurrection by citing St. Paul as his authority for the distinction between a natural and a spiritual body.

Whatever the result of the church trial may be, there is a future in store for Mr. MacQueary. The young man has brains.

Albany Argus, Jan. 11.—The trial of the Rev. Howard MacQueary, pastor of the Episcopal Church of Canton, Ohio, for heresy, has attracted much attention and discussion in religious circles. The opinions advanced by him in his book, "The Evolution of Man and Christianity," which caused him to be summoned before the court of the Diocesan Convention of Ohio, are so radically opposed to all received notions on Christianity that, ingenious though his defense may have been, there seems no proper course left to the court but a verdict of guilty of heresy. Mr. MacQueary and his fellow materialists would eliminate the divine element from Christ's life. It is an offense against Christianity and its fundamental doctrines.

Boston Herald, Jan. 10.—The general testimony of the press is that Mr. MacQueary at the heresy trial in Cleveland made the most of his opportunity, and so fairly and reasonably presented the points in favor of his opinions that sympathy was aroused on his side to an unexpected degree. Mr. MacQueary has maintained himself with such modesty and temperateness of speech, and such an understanding of the matters he had to deal with, that he is sure to stand better in public estimation than he did before the trial.

A SERMON BY MR. MACQUEARY.

The Christian Union, N. Y. Jan. 8.—The New York Sun reports a sermon preached last Sunday by the Rev. Howard MacQueary which, if the report be correct, is a singularly strong testimony against the efficiency of his theology as a practical working force for the promotion of spiritual life. He is quoted as saying: "I am not sure that I have helped a single soul to a higher and holier life, and the thought is more painful than I dare tell you, for no preaching, however profound or eloquent, is truly successful unless it improves the moral and spiritual character of men." This last sentence is axiomatic and a true test of the value of all preaching. Possibly polemical sermons to prove the old and orthodox view would be no more spiritually helpful than polemical sermons to disprove that view and substitute another. This sorrowful confession is of value in that it indicates to other preachers that what congregations need, as well as desire, in our times is constructive rather than critical work, a ministry which will help them to live holier and purer lives, not a ministry devoted to doubtful disputations about problems either in history or metaphysics.

FRANCE AND THE PAPACY.

Canadian Churchman, Toronto, Jan. 8.—The Gallican Church Party are just now having a hard time of it in France, since Cardinal Lavigerie has made a bold bid to secure the adhesion of the French Republic to the Papacy. He is well met, however, by Pere Loysen, the eloquent convert from Romanism to Gallicanism. He is leading a patriotic crusade against Papalism. He has lately drawn up a clear memorial (for signatures by Frenchmen) to be presented to the French Senate, in which he sets forth the liberties of the Gallican Church, according to the concordat of 1801, and the fact that the new dogma of Papal Infallibility has changed the Roman Church from what it was. He points out that the Pope is no longer a sovereign of a State, but an Italian subject, and says: "It is not reason that the Church of France should be dependent under the sway of an Italian Bishop." He calls for the organization of a national church by those remaining "faithful to the Ancient Faith."

L'Indépendance Belge, Brussels, December 26.—The republican pronunciamento of Cardinal Lavigerie, the French Primate of Africa, has caused great embarrassment at the Vatican. If this prelate, who styles himself a faithful interpreter of the views of the Holy See, had merely declared that the Church has no prejudice against democratic institutions and lives in harmony with them while they leave her in possession of the kind of influence to which she aspires, he would, it is said in the highest ecclesiastical circles, have made an irreprehensible statement which accords with the evidence of history; but by expressing the wish that the republican form of government may soon become universal he has, it is feared, created in Catholic monarchies a distrust of the Papacy. For this reason Cardinal Rampolla, the Pope's Secretary of State, has hastened, under orders no doubt, to define in writing the extent to which Cardinal Lavigerie has faithfully represented the sentiments of his Holiness. Cardinal Lavigerie, it is added, aspires to the credit of converting the French Republic to Catholicism, because he believes that if he can secure the support of a foreign army his brother Cardinals will regard him as worthy of election to the throne of Saint Peter; but that his belief on this point is erroneous, and that the course he has adopted is calculated to reduce his already very slight chance of attaining the object of his ambition.

MISCELLANEOUS.

THE INDIANS.

Minneapolis Journal (Ind.), Jan. 8.—The President has done the proper thing in ordering the agencies in the disturbed Indian country placed temporarily under the charge of the War Department. That is well; but it is only a temporary arrangement to last during the present Indian revolt, and after that is crushed by the army the politicians, contractors, priests and sentimentalists are to resume their old tactics. That, at least, is the inference from yesterday's orders.

The President ought to go much further than this. He ought to tell Congress, very plainly, to enact the transfer of the Indian Bureau to the War Department. Congress would probably take this step. It ought to. Then let Congress increase the army to 30,000 men and fill up the additional regiments with picked Indians. The Indian scouts of our army are fair samples of the army stuff which can be made out of an Indian. Army officers of experience say that the celebrated Cossack regiments of the Russian army cannot compare with our Indian scouts organized and disciplined. They are as military in their bearing as the white soldiers. They are first-class cavalymen. They are efficient and useful in every way and they like the business. That would be one way to settle a large segment of the Indian question. The speedy abolition of the agency system and the merging of the mass of Indians in the agricultural and stock-

raising population, will complete the needed reform.

Rhode Island Democrat, Providence, Jan. 9.—The sooner the Government gets rid of the civil agents sent from Washington to dole out bad and insufficient rations to the Indians the better. The entire control of the Indians should be in the hands of the army officers. The man in blue uniform is the only good thing about the white people which the Indian ever saw. To the Indian the soldier represents courage, justice and truth; the civil agent injustice, falsehood and robbery.

Burlington Free Press (Rep.), Jan. 9.—Secretary Noble promptly stamps as a pure fabrication the story of starvation among the Sioux Indians whom the Government in fulfillment of its treaty obligations has been supporting in idleness for a decade. He rightly holds that these people should now be compelled to do something toward their own support. It has been suggested that the Indians would make good soldiers in the regular army, but the leading question just now seems to be how to disarm them.

AMAZONS IN SALVADOR.

New Orleans Picayune, Jan. 6.—Women's right to bear arms is undisputed. Her desire to bear arms and to shoulder her gun and go soldiering to war with men is not of frequent occurrence, however. We read of Amazons, but do not often see them, except those of the impossible sort who are dreams of loveliness in the bewildering marches on the burlesque stage. The recent disturbances in Central America have brought to the front a class of patriotic women ready and willing to fight for their rights as men fight, and they are the women who should have all the rights men have in selecting officials, holding office, or in the management of their government.

The following tribute to Salvadorian Amazons has been translated from a recent number of *El Mensajero de Salvador*:

Among the numerous army of veterans which came to this capital on Sunday, we observed several women, who, shouldering their guns, with belt girded to the loins, marched, keeping time to the drums, and showing by their bearing and demeanor as much discipline as the best soldier. It cannot be denied that Salvador, as far as the defense and preservation of its rights is concerned, stands among the first nations of America since frail woman, though strong in these cases, volunteers willingly to go into the battlefield, not only to be of use in lending succor to her wounded husband or son, who fight for their rights, but also to her country, by shouldering a rifle and firing on the enemy cartridges, which by nature she would fear even to touch. There, we say, must exist great love of country, profound patriotism, and great zeal for the liberty and independence of their fatherland.

WILLIAM II., REFORMER OF THE STAGE.

Le Figaro, Paris, December 22.—It is not only in social and scholastic matters that the Emperor William II. displays extraordinary activity. He is now taking up artistic questions. A month ago the intendant of the imperial theatres in Berlin published an edict declaring that, at the personal instance of the sovereign, the number of admissions to the theatre by free pass would be considerably reduced. Last Sunday there was fresh cause for amazement. Count Hochberg made known an imperial decision that M. Otto Devrient, the well-known director of the subventioned theatre, who was thought to be as immovable as M. de Bismarck himself, was to be relieved of his duties and succeeded by M. Max Grub. Thus the Emperor of Germany is going to be his own theatrical manager as he is already his own grand chancellor. At any rate, he is going to use his smallest rights to the full, to be a revolutionary autocrat, a decidedly remarkable type of the "modern young man."

A CHANCE FOR GLORY.

Detroit Tribune (Rep.), Jan. 12.—There is no Republican paper now in the state of Arkansas. Any Republican editor who desires to fill a long felt want and an early grave should go to Arkansas and open up a print-shop.

Index of Periodical Literature.

ENGLISH AND AMERICAN.

EDUCATION, LITERATURE AND ART.

College (The) and the University. Prof. Isaac A. Loom, B.D. *Qtly. Rev. of the United Brethren in Christ*, Jan., 12 pp. Discusses the general school and collegiate system of the United States for the guidance of his own sect in organizing their institutions.

Genius, The Education of. James Sully. *Eng. Ills. Mag.*, Jan., 7 pp. Argues that neither maternal, paternal, scholastic nor collegiate culture can claim much credit for drawing out genius.

Landseer (An American). Frank T. Robinson. *New Eng. Mag.*, Jan., 12 pp. An illustrated article on the achievements of Alexander Pope as an animal artist.

Orfeo (The New): An Appreciation. J. A. Fuller Maitland. *XIX Cent.*, Jan., 7 pp. Discusses Glück's Orfeo, and credits Mlle. Giulia Ravogli with being the most glorious impersonation of Orpheus which this generation has seen.

POLITICAL.

Coalitions (The Rival). Edward Dicey, C. B. *XIX Cent.*, Jan., 12 pp. Is a severe arraignment of Parnell and Home-Rule, and recommends a coalition between the Conservatives and Liberal-Unionists, as necessary to the maintenance of the Union.

Navy (the), Home Rule for. Lieut.-General Sir Wm. F. Drummond Jervois, G. C. M. G. *XIX Cent.*, Jan., 11 pp. Criticises severely the recommendations of the Harrington Commission, and suggests that the Coast Defenses be entrusted to the Navy.

Tobacco Tax (The). Frank L. Olmsted. *Qtly. Jour. of Economics*, Jan., 27 pp. Reviews the History of the Tobacco Tax and contends that it is not burdensome, or if burdensome, it is only the foreign tax on our exported article.

RELIGIOUS.

Africa, Stanley's Recent Explorations in. Editorial. *Qtly. Rev. of the United Brethren in Christ*, Jan., 7 pp. Discusses his reports from the scientific and religious points of view.

American Problems (Some). Rev. J. H. Snyder, D.D. *Qtly. Rev. of the United Brethren in Christ*, Jan., 15 pp. In addition to the six propounded by the Hon. David Dudley Field, cites the Drink Question, the Christian Sabbath and Secular Education.

Bible Natural History. Prof. George W. Bowman, Ph.D. *Qtly. Rev. of the United Brethren in Christ*, Jan., 8 pp. Comments on the accuracy with which the Bible touches on the several departments of Natural Science.

Body (the), Resurrection of. Prof. L. A. Fox, D.D. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 25 pp. Reviews the beliefs of Pagans, Jews and Christians, on this point, and treats the continuance of life in a spiritual body as the most advanced view.

Christianity, The Adaptedness of, to the Wants of Human Nature. Rev. Junius B. Fox, Ph.D. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 14 pp. The most profound need of the human soul through life, and in the hour of death is God; and Christianity alone offers a lofty conception of him.

Churches (our), Utilized Forces in. Prof. L. A. Gottwald. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 16 pp. Every member could be utilized in some way with proper organization.

Creeds of Deeds or the Didactics of Spiritual Truth. Prof. W. H. Wynn, Ph.D., D.D. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 30 pp. The prime contentions of the paper are, Christ's continued spiritual presence in his capacity of pedagogue-king, and the Christian's duty to "Learn of him" (me).

Death, Probation after. Rev. Willis Palmer. *Qtly. Rev. of the United Brethren in Christ*, Jan., 11 pp. The Day of Judgment will be at the end of the world; but Death fixes destiny. Lazarus goes to Abraham's bosom and Dives to hell, immediately after death.

Education (Ministerial). M. Valentine, D.D., LL.D. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 19 pp. Upholds the study of the Classics and of Hebrew, and advocates uniform, rather than individualistic, methods of education for the ministry.

Episcopate (Historic) in the Lutheran Church. Rev. Frank Manhart, A.M. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 10 pp. Attaches no weight to the Historic Episcopate, but pointing to the Lutheran Archbishop of Upsala and his eleven Suffragans suggests that Providence may have had a hand in their preservation of the apostolic succession in a Lutheran country.

Form and Content. Prof. M. H. Richards, D.D. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 13 pp. Correct form is valuable as a presentation of content, but the form should be proved before it is accepted unhesitatingly.

Laity (the), Rights and Duties of. Rev. C. J. Kephart, A.M. *Qtly. Rev. of the United Brethren in Christ*, Jan., 14 pp. Should share the responsibility of all church work, and see that the ministry is adequately paid.

Liturgical Question (The)—A Final Word. Prof. J. W. Richard, D.D. *Qtly. Rev. of the Evang. Luth. Ch.*, Jan., 14 pp. The moral question at stake. The Common Service is not the common consent of the pure Lutheran liturgies of the XVIth cent.

SCIENTIFIC.

Huxley (Professor) on the Warpath. His Grace the Duke of Argyll. *XIX Cent.*, Jan., 34 pp. Charges Prof. Huxley with treating the subject of the Deluge in an unscientific spirit.

Hypnotism, Crime and the Doctors. Geo. C. Kingsbury, M.A., M.D. *XIX Cent.*, Jan., 9 pp. Disputes Mr. A. Taylor Innes's view that the hypnotizer can make his subject believe, or feel, or do anything suggested to him, and asserts that susceptibility to post-hypnotic suggestion is very rare.

Immortality (Animal). Norman Pearson. *XIX Cent.*, Jan., 13 pp. Argues that the human mind being an evolution of animal mind, both must be subject to the same laws, and that man's immortality involves that of the beast.

SOCIOLOGICAL.

Germany, Labor Colonies in. The Right Hon. the Earl of Meath. *XIX Cent.*, Jan., 16 pp. Discusses the German Labor Colonies in connection with the general system of Poor Relief in Germany.

Labor, The Value of, in Relation to Economic Theory. James Bonar. *Qtly. Jour. of Economics*, Jan., 28 pp. Concludes an impartial discussion with the assertion of the general principles that we can do no more than lay down certain limits, physical and moral, between which wages will be fixed.

Verein für Sozialpolitik. Eugen von Philippovich. *Qtly. Jour. of Economics*, Jan., 18 pp. Describes the ideals and constitution of this Society which looks to State Socialism for the regeneration of Germany.

UNCLASSIFIED.

African Forest (the), Shut up in. Lieut. W. G. Stairs, R. E. *XIX Cent.*, Jan., 18 pp. Extracts from his Diary of eight months' life at Fort Bodo.

Bookbinding. I. J. Cobden Sanderson. *Eng. Ills. Mag.*, Jan., 10. Describes bindings and decorations, and gives illustrations from books bound by the writer.

Cabs and their Drivers. Outram Tristram. *Eng. Ills. Mag.*, Jan., 7 pp. Graphically and humorously illustrated by Hugh Thomson.

Football Association. C. W. Alcock. *Eng. Ills. Mag.*, Jan., 7 pp. History, Description and Rules of the Game.

Jew (The) as a Workman. David F. Schloss. *XIX Cent.*, Jan., 14 pp. Asserts that the Jew, if not perhaps absolutely without guile, is trustworthy as a workman, and knows no Saint Monday.

New England Country (the), Future of. Symposium. *New Eng. Mag.*, Jan., 12 pp. Gives the views of John D. Long, Geo. B. Loring, Rev. Samuel W. Dike, Rev. Geo. A. Jackson.

Railroad Passenger Fares, Reform in. Edmund J. James. *Qtly. Jour. of Economics*, Jan., 28 pp. Discusses the zone system favorably, and insists upon the necessity of reform in the American Railway system.

Roaming (Random). Rev. Dr. Jessopp. *XIX Cent.*, Jan., 21 pp. Gives a lively description of places visited and things seen in a three week's outing.

Surrogate's Court, History of the Constitution, Organization and Rules of the Surrogate's Court. *The Surrogate*, Jan., 22 pp.

Velasquez and his King. H. Arthur Kennedy. *XIX Cent.*, Jan., 10 pp. Gossip concerning Velasquez and his times.

Vert and Venerly. Viscount Lymington, M.P. *XIX Cent.*, Jan., 14 pp. Pays homage to the English Love of Forestry and Woodcraft, and has something to say about Forest laws and Forest planting.

Will (A), How not to make one. Frank Rudd. *Surrogate*, Jan., 2 pp. Includes some very good advice about how to make a will.

FRENCH.

BIOGRAPHICAL.

Barreau (Le), Contemporain—M. Rousse. Munier-Jolain. *Revue Bleue*, Paris, Dec. 27, 5 pp. Eulogizing M. Rousse, the leader of the French Bar.

Conférencier, Comment je devins. Francisque Sarcey. *Revue Bleue*, Paris, Jan., 3, 5 pp. Second part of M. Sarcey's autobiography as a lecturer.

Jeunesse (Ma), Souvenirs. Comte d'Haussonville. *Lecture Rétrospective*, Paris, Dec. 20, 15 pp. Fifth part of the author's Recollections of his Youth.

Soixante Ans de Souvenirs. Ernest Legouvé, Member of the French Academy. *La Lecture*, Paris, Dec., 10 and 25; 25 and 21 pp. Fifth and sixth parts of "Recollections of Sixty Years," consisting of I, a study of Maria Malibran, the singer, and II, a biographical notice of Hector Berlioz, the musician.

DESCRIPTIVE.

Désert, La Conquête du. George Rolland. *La Lecture*, Paris, Dec. 25, 11 pp. Descriptive notes on the Sahara.

Panoramas (Les). Germain Bapst. *La Lecture*, Paris, Dec. 25, 9 pp. History and description of Panoramas.

Tunis, Les portes de. Paul Radiot. *Le Correspondant*, Paris, Dec. 10, 12 pp. Description of Tunis and its environs.

EDUCATION, LITERATURE AND ART.

Enfants, La Littérature des. R. Valléry-Radot. *Revue Bleue*, Paris, Dec. 27, 7 pp. Notice of some French books for children.

Revue (Une) en 1300. Guy Maupassant. *La Lecture*, Paris, Dec. 26, 6 pp. Draws a humorous comparison between Dante's "Divine Comedy," and a modern play.

Théâtre (Le) d'Hier et le Théâtre de Demain. René Doumic. *Revue Bleue*, Paris, Dec. 6, 4 pp. Description of what the drama has been in the recent past, and speculation on what it will be in the near future.

Victor Hugo après 1830. Edmond Biré. *Le Correspondant*, Paris, Dec. 10, 20 pp. Continuation of an essay on Victor Hugo and his Works.

FICTION.

Neige, Effet de. Conte d'Hiver. Th. Bentzon. *Revue Bleue*, Paris, Jan. 3, 6 pp. The Effect of Snow. A story of a drive to a ball in winter.

Noël (de) L'Arbre. Charles Dickens. *Lecture Rétrospective*, Paris, Dec. 20, 16 pp. Translation of Dickens' "Christmas Tree."

POLITICAL.

Algérie (l'), Le "budget special" de. Emile Berr. *Revue Bleue*, Paris, Jan. 3, 4 pp. Notice of a debate in the French Chamber of Deputies on the administration of Algeria.

Guillaume III, Roi des Pays-Bas. Baron de Haulleville. *Le Correspondant*, Paris, Dec. 10, 35 pp. Life of the late William III and comments on the political situation in Holland.

RELIGIOUS.

Idee (l') Religieuse en France, Le Réveil de. Jean Honcey. *Revue Bleue*, Paris, Jan. 3, 7 pp. Reflections on the symptoms and causes of a revival of religion in France.

Protestantisme Contemporain, Un Essai de Solution des Difficultés du. Abbé de Broglie. *Le Correspondant*, Paris, Dec. 10, 18 pp. Conclusion of a controversial essay on Protestantism.

Soldat (Le) de Jésus-Christ. Alfred Bœgner. *Revue Chrétienne*, Paris, Dec., 13 pp. An ordination sermon.

SCIENTIFIC.

Pédagogie (La) de l'empereur d'Allemagne. Ernest Lavisse. *Revue Bleue*, Paris, Dec. 13, 2 pp. The notions of the present Emperor of Germany about the way in which instruction should be given in schools.

Philonisme. Dr. Cesare Lombroso. *Nouvelle Revue*, Paris, Dec. 15, 13 pp. Maintaining that "Philonisme" or a liking for what is new, is not a natural human inclination, but the result of circumstances.

SOCIOLOGICAL.

Émigrés (Les) et La Société Française sous Napoléon Ier. René Lavollée. *Le Correspondant*, Paris, Dec. 10, 55 pp. Comments on the tyranny suffered by returned emigrants and by the French people generally under the government of Napoleon I.

Mettray, Le Cinquantenaire de. Berlier de Vauplane. *Le Correspondant*, Paris, Dec. 10, 31 pp. Description of a French Juvenile Reformatory.

Tsarisme (Le) et le Nihilisme, La lutte entr'eux. Norbert Lallié. *Le Correspondant*, Paris, Dec. 10, 28 pp. History of the struggle between the Government and the Nihilists in Russia.

UNCLASSIFIED.

Décembre, La rue en. Jean Richepin. *La Lecture*, Paris, Dec. 10, 6 pp. Description of Paris out of doors in December.

Etrennes (d') L'actualité et la mode dans les objets. John Grand-Carteret. *Revue Bleue*, Paris, Dec. 20, 9 pp. Illustrated account of the changes of fashion in New Year's gifts, especially in toys and trinkets.

Histoire économique (d'), Une page—L'introduction de l'industrie de la soie en Hollande au XVIIe siècle. Georges Michel. *Revue Bleue*, Paris, Dec. 20, 14 pp. Account of the introduction of the silk manufacture into Holland in the 17th century.

Manieurs (Les) d'Argent à Rome. G. d'Hugues. *Le Correspondant*, Paris, Dec. 10, 7 pp. Notice of a book describing the Financiers of Ancient Rome.

Prague, Vision de. Louis Depret. *La Lecture*, Paris, Dec. 10, 4 pp. Reflections suggested by a trip to Prague.

Books of the Week.

AMERICAN.

- Appreciations, with an Essay on Style. Walter Pater. Fourth thousand, 12mo, 274 pp. \$1.75. Macmillan & Co.
- Babel, The Tower of; a Celestial Love Drama. Alfred Austin. 12mo, pp. ix+182. \$1.75. Macmillan & Co.
- Bible (the) Stories from. Rev. Alfred J. Church. With illustrations after Julius Schnow. 12mo, x+283 pp. \$1.50. Macmillan & Co.
- Biography, National Dictionary of. Leslie Stephen and Sidney Lee. Vol. XXV. Harris—Henry I. 8vo, vi+457. \$3.75. Macmillan & Co.
- Biological Lectures Delivered at Wood's Hill in Summer. 12mo, viii+250 pp. Cloth, \$1.25. Ginn & Co.
- Buccaneers and Marooners of America: Being an Account of the Famous Adventures and Daring Deeds of Certain Notorious Freebooters of the Spanish Main. A New Illustrated Edition. Howard Pyle. 12mo, 403 pp. \$1.50. Macmillan & Co.
- Cambridge Sermons, Joseph Barber Lightfoot, D.D. Lord Bishop of Durham. 12mo, xii+334 pp. \$1.75. Macmillan & Co.
- Chaucer, the Prologue to the Canterbury Tales. Rev. Walter W. Skeat. 16mo, xvi+83 pp. 25c. Macmillan & Co.
- Church of the First Days. Lectures on the Acts of the Apostles. C. J. Vaughn, D.D. New edition. 12mo, xx+397 pp. \$2.75. Macmillan & Co.
- Colonial Reformer (A). Rolf Bolderwood. 12mo. 471 pp. \$1.25. Macmillan & Co.
- Commonwealth, From Colony to. Nina Moore Tiffany. sq. 12mo, x+180 pp. Cloth, 70c. Ginn & Co.
- Dictionary (A) Middle English: Containing Words Used by English Writers from the Twelfth to the Fifteenth Century. Francis Henry Stroutman. A new edition, rearranged, revised and enlarged. Small 4to, xxiii+708 pp. \$3.00. Henry Bradley.
- English Men of Action, Sir Francis Drake. Julian Corbett. 12mo, vi+209 pp. 60c. Macmillan & Co.
- Ethics, A Primer of (of 1890). B. B. Comeays. 12mo, x+127 pp. Cloth, \$1.50. Ginn & Co.
- Federal Government, Introduction to the Study of. Albert Bushnell Hart, Ph.D., Assistant Professor of History. 8vo, 200 pp. Price, \$1.00, net. Ginn & Co.
- Finnish Grammar (A). C. N. E. Elliot, M.A. 12mo, xlvii+279 pp. \$2.75. Macmillan & Co.
- Good-Night Poetry. W. P. Garrison. 16mo, xiv+143 pp. Cloth, 70c. Ginn & Co.
- Gospel According to St. Luke; Being the Greek Text as Revised by Drs. Westcott and Hort, with Introduction and Notes by Rev. John Bond, M.A. 16mo, xvii+164 pp. 65c. Macmillan & Co.
- Greek Authors, College Series of. Edited by Professor John Williams White of Harvard College and Professor Thomas D. Seymour of Yale College: Ginn & Co.
- Aeschines Against Ctesiphon, edited by Professor R. B. Richardson, Ph.D., of Dartmouth College.
- Aristophanes. Clouds, by Professor M. W. Humphreys, Ph.D., LL.D., of the University of Virginia.
- Euripides' Bacchantes, by Professor I. T. Beckwith, Ph.D., of Trinity College.
- Euripides' Iphigenia Among the Taurians, by Professor Isaac Flagg, Ph.D.
- Homer. Introduction to the Language and Verse of Homer, by Professor Seymour.
- Homer's Iliad, Books I-III, IV-VI, by Professor Seymour.
- Homer's Odyssey, Books I-IV, by Professor Perrin, Ph.D., of Adelbert College.
- Plato's Apology and Crito, by Professor Louis Dyer, B.A. (Oxon).
- Plato's Georgias, by Gonzalez Lodge, Ph.D., Associate in Bryn Mawr College.
- Plato's Protagoras, by Principal James A. Towle, B.A.
- Sophocles' Antigone, by Professor M. L. D'Ooge, Ph.D., LL.D., of the University of Michigan.
- Thucydides, Book I, by the late Professor C. D. Morris, M.A. (Oxon), of Johns Hopkins University.
- Thucydides, Book V, by Harold North Fowler, Ph.D., of Phillips Academy, Exeter.
- Thucydides, Book VII, by Professor Charles Foster Smith, Ph.D., of Vanderbilt University.
- Xenophon's Hellenica, by Professor Irving J. Manatt, Ph.D., LL.D.
- Herodotus, Book III. Edited with Introduction and Notes. G. C. Macaulay. A. M. 16mo, xxiii+192 pp. 60c. Macmillan & Co.
- King John, The Life and Death of. With an Introduction and Notes. K. Deighton. 16mo, xvii+187 pp. 40c. Macmillan & Co.
- Livy, Book 22, adapted from Mr. Capes's Edition, with Notes and Vocabulary. J. E. Meihuish, M.A. 18mo, xv+187 pp. 40c. Macmillan & Co.
- Lord Clive, Essay on: With Notes and Sketches of the Author's Life. Macaulay. 12° vi+39 pp. Pap., 20c. Ginn & Co.
- Lord Chesterfield's Wordly Wisdom, Selections from his Letters and Character. Arranged and edited by George Birkbeck Hill, S.C.L. 12mo, lii+234 pp. \$1.75. Macmillan & Co.
- Maids, Young and Old. Clara Lonise Burnham. 16mo, 404 pp. Paper, \$1.50. Houghton, Mifflin & Co.

Current Events.

Thursday, Jan. 8.

Secretary Noble dismisses Indian Agent Royer, at Pine Ridge, from the service. . . . At a meeting of the Board of Indian Commissioners, in Washington, Senator Dawes of Mass. defends the course pursued by the Department of the Interior. . . . William E. Russell is inaugurated Governor of Massachusetts; he is the third Democratic Governor since the war, and the youngest, save one, in the history of the State. . . . Senator Leland Stanford is renominated by the Republicans of California. . . . The Alliance candidate, E. T. Champlin, is elected Speaker of the Minnesota House. . . . In New York City: The Advisory Board of the Western Railroads meets at the Windsor Hotel. . . . Sergius Stepiak, the Russian exile, delivers his first lecture in this country on "What the Revolutionary Subjects of the Czar Demand."

Dr. Virchow, the eminent pathologist, delivers a lecture before the Berlin Medical Society, in which he attacks Dr. Koch's discovery, and declares that its use increases the growth of bacilli, and that every injection is a risk

to human life. . . . The *Frankfurter Zeitung* announces that the Grand Duke of Mecklenburg-Schwerin, Frederick Francis III., has offered the Presidency of the Ministry to the Grand Duke of Mecklenburg-Schwerin to Prince Bismarck. . . . The directors of the North British Railway Company announce that their efforts to effect an arrangement with the Scottish strikers have proved fruitless. . . . The Bank of England and the Imperial Bank of Austria reduce their rates of discount 1 per cent. . . . The body of Alexander William Kinglake is cremated. . . . The announcement is made that the widow of Dr. Schliemann will continue his work. . . . A conference is held at the Russian Embassy, in Constantinople, to negotiate for the establishment of a Treaty of Commerce between Russia and Turkey.

Friday, Jan. 9.

In the Senate, Mr. Blackburn of Kentucky and Mr. Morgan of Alabama speak in advocacy of the Free Coinage Amendment. . . . Senator Vest of Missouri is unanimously renominated by the Democratic caucus. . . . James E. Boyd, Democrat, is sworn in as Governor of Nebraska, but Governor Thayer refuses to vacate the office, declaring that Boyd had never been naturalized, and therefore was ineligible; Powers, the Alliance candidate, takes the oath of office, and it is said that the Legislature will recognize him as Governor. . . . In the Illinois Senate a Bill is introduced for the repeal of the Compulsory Education Law.

Severe weather prevails in Europe; snowfall in Spain, Italy and as far south as Algiers. . . . The French Tariff Committee approves the Government's proposal to renounce all Tariff Treaties excepting those containing the "most favored nation" clause. . . . The Committee of French Physicians appointed to inquire into the Koch system of inoculation report that injurious effects sometimes follow the injection of the lymph. . . . At a meeting of the Royal Geographical Society, at Brussels, King Leopold severely criticises Stanley's "pitiless mode of action."

Saturday, Jan. 10.

In the Senate, the Committee on Foreign Relations, by unanimous report, recommend that the bonds of the Nicaragua Canal Co. be guaranteed by the Government to the extent of \$100,000,000. . . . Mr. Morgan, of Ala., makes a long speech on the Financial Bill, and in favor of the unlimited coinage of silver. . . . In the House the Legislative Appropriation Bill is reported. . . . In Committee of the Whole the Army Appropriation Bill is debated. . . . Eulogies are pronounced on the late Representative Waker, of Missouri. . . . At the Pine Ridge Agency Indians continue to come in from the hostile camps. . . . At Washington the Secretary of the Navy receives a communication from Commander Reiter, of the *Ranger*, demanding trial by Navy court martial. . . . In this city, the Century Club meets in its new house on West Forty-third street, near Fifth avenue, and elects officers. . . . The 14th game in the Steinitz-Gunsberg chess match results in a draw.

At Berlin, on account of unfavorable criticisms, chiefly those of Prof. Virchow, the German Government decides to postpone the Bill transferring the manufacture of the Koch lymph to the State. . . . At Paris there is a great rush of subscribers for the new Government loan. . . . In a letter Mr. Gladstone says the Irish Parliamentary party has vindicated itself by the rejection of Parnell as leader. . . . Messrs. McCarthy and O'Brien confer at Boulogne.

Sunday, Jan. 11.

At Pine Ridge three thousand hostile Indians arrive within five miles of the Agency, and are expected to come in. . . . Near Long Branch a hotel in process of construction for the Monmouth Park Association is destroyed by the gale. . . . At Philadelphia, United States Marshal Andrew D. Hill dies of Bright's disease. . . . In this city the locomotive of a passenger train on the Third avenue elevated railroad runs into a switch-engine near 118th street, precipitating the switch engine into the street below.

At Limerick, Parnell makes a speech in which he severely criticises Gladstone. . . . The Right Rev. M. Logue, Archbishop of Armagh and Primate of all Ireland, says that the Bishops and Priests of Ireland will make no compromise respecting Parnell's retirement until he marries Mrs. O'Shea.

Monday, Jan. 12.

In the Senate Mr. Quay introduces a substitute for the Elections Bill. . . . The Financial Bill is discussed. . . . In the House a Select Committee is appointed to investigate the alleged Silver Pool. . . . The Army Appropriation Bill is discussed. . . . Mr. Stone of Mo. makes a bitter speech against the Elections Bill and Mr. Lodge. . . . At Pine Ridge Agency some of Indians confer with Gen. Miles. . . . At Washington the Bering Sea Controversy is brought into the Supreme Court, with the Sanction of Great Britain, upon petition for a writ of prohibition *in re* the Canadian sealer, W. P. Sayward, condemned in 1887 by the District Court of Alaska. . . . Ice gorges in New England rivers cause much damage at various places. . . . In this city the Chamber of Commerce pass resolutions opposing the Silver Bill. . . . The hearing in the case of Robert Ray Hamilton will contest is begun; the contestant, Eva, appearing in court. . . . The 15th game in Steinitz-Gunsberg chess match results in a draw.

Mr. Gladstone denies the statement of Mr. Parnell that Mr. McCarthy described to Gladstone the Parnell manifesto. . . . Intense cold weather continues throughout Europe. . . . The Duke of Somerset and Baron Haussmann die. . . . A dispatch from Valparaiso reports the Chilean navy in revolt.

Tuesday, Jan. 13.

In the Senate, Messrs. Sherman, Allison and Aldrich speak against free coinage. . . . In the House, Mr. Lodge replies to the attack made upon him on Monday by Mr. Stone, of Missouri. . . . In the Assembly at Albany, Speaker Sheehan announces his committees. . . . The Court of Appeals reserves the judgment in Flack case and orders a new trial. . . . At Hartford, Conn., the Democratic candidates for State officers are sworn in by the Senate, and make formal demands for the offices, which the incumbents refuse to surrender. . . . At Trenton, N. J., Gov. Abbott transmits his message to the Legislature. . . . The Senate reinstates Mr. E. F. McDonald (unseated last May) *vice* Mr. Stuhler, of Hudson County, now unseated. . . . In this city, the Holland Society celebrates its annual banquet. . . . Republican primaries are held, and pass off in comparative quiet.

At a meeting of the National League held in Dublin Mr. Parnell makes a speech, reiterating his assertion of Mr. Gladstone's knowledge of the Parnell manifesto before its publication, and declaring that conspiracy and lying were, next to billingsgate, the prominent features of his opponents' resources and arguments. . . . Mr. Floquet is reelected President of the French Chamber of Deputies. . . . The Duke of Mecklenburg-Schwerin officially denies the report that he offered Prince Bismarck the Presidency of his Duchy. . . . The Pope appoints a commission to investigate the religious situation of the South American Republics.

Wednesday, Jan. 14.

In the Senate, the Free-Coinage Bill adopted June 17, 1890, is passed by a vote of 39 to 27; the Elections Bill is again taken up by a vote of 33 to 33, the Vice-President casting the deciding vote. . . . The House passes the Army and Navy Appropriation Bill. . . . Leland Stanford is reelected U. S. Senator from California.

Justin McCarthy, in a letter which appears in *The Daily News*, says that he did not inform Gladstone of the contents of Parnell's manifesto. . . . A mass-meeting of railroad strikers is held in Edinburgh; the chairman reports that all the strikers on the various roads had resolved to stay out on strike. . . . An uproar is occasioned in the German Reichstag by Herr Heildorf protesting against Herr Richter's "coarse and vulgar attack upon Prince Bismarck." . . . The death of Charles Hastings Russell, ninth Duke of Bedford, is announced.

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BISHOP HENRY C. POTTER wrote (New York, Sept. 18): "This biography of Wendell Phillips, coming as it does at a moment when I am much occupied with official duties, is likely to prove an over-mastering temptation to turn aside from everything else until I have finished it."

JOHN G. WHITTIER wrote (Amesbury, Mass., Sept. 24): "Let me sincerely thank thee for thy excellent biography of my old co-worker, Wendell Phillips—the greatest orator and one of the bravest reformers."

POSTMASTER-GENERAL JOHN WANAMAKER wrote (Wash., D. C., Sept. 17): "I am reading it with very great satisfaction."

HON. ABRAM S. HEWITT wrote (New York, Sept. 18): "It has the charm of a romance, and in fact I do not know of any novel which has given me so much pleasure for many years. . . . I shall give the book to my sons to read. . . . I shall recommend all my friends to read the book."

HON. WM. P. FRYE, U. S. Senator, says (Senate Chamber, Sept. 18): "It is profoundly interesting."

MAJ.-GEN. O. O. HOWARD says (Governor's Island, Sept. 10): "The reception of your work delights my heart."

GEORGE WILLIAM CURTIS says (Ashfield, Mass., Sept. 29): "I have read your life of Wendell Phillips with the deepest sympathy. The story is refreshed in your glowing treatment, and the day in which he was so eminent and fascinating a figure lives again. I thank you for a very great pleasure."

JOSEPH COOK says (Boston, Sept. 22): "It ought to be an inspiration to many generations of American readers. It is incomparably the best life yet written of the foremost anti-slavery orator."

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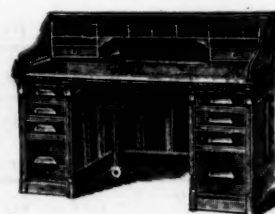
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